

# Religious Education

*The Journal of The Religious Education Association*

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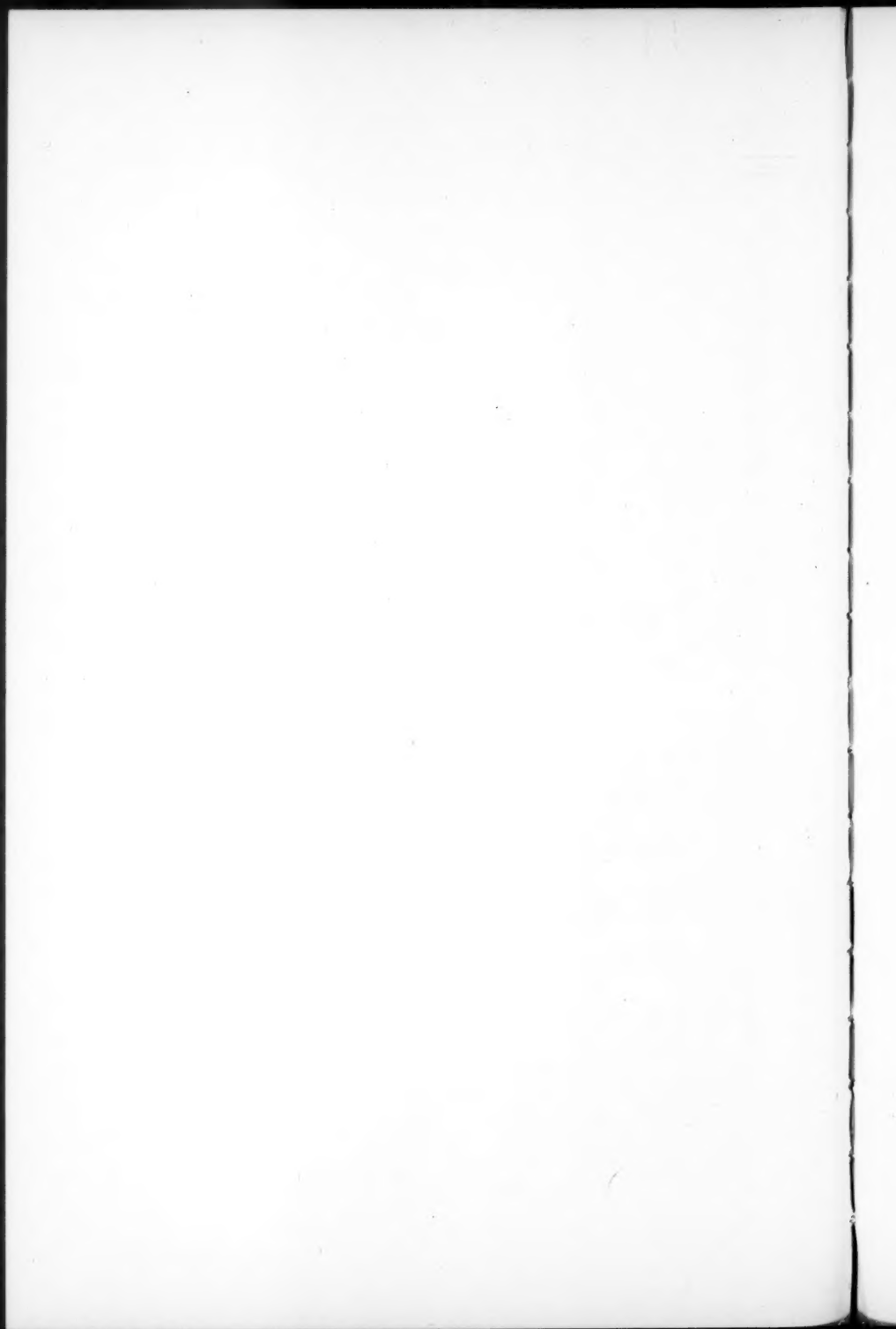
VOL. X

OCTOBER, 1915

No. 5

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## THE TRAINING AND THE SUPPLY OF PROFESSIONAL WORKERS IN RELIGIOUS EDUCATION

*An Inquiry Conducted by the Council of Religious Education.*

At the New Haven convention of the Religious Education Association, held in March, 1914, the Council resolved to investigate during the ensuing year the training and the supply of professional workers in religious education. The investigation was conducted by the following committee: Professor T. G. Soares, President of the Council, the Rev. W. H. Boocock, Professor George A. Coe, Secretary H. F. Cope, the Rev. B. S. Winchester. This committee rendered its report at the Buffalo convention a year later.

The report consisted of two parts: *First*, a set of surveys of particular fields, as follows:

"Directors of Religious Education in Churches." The Rev. Henry F. Cope, General Secretary of the Religious Education Association.

"Editors, Secretaries, and Field Workers of Religious Denominations." The Rev. B. S. Winchester, General Secretary of the Congregational Sunday School and Publishing Society.

"Secretaries of the International Sunday School Association." The Rev. Franklin W. McElfresh, former Secretary of Teacher Training of the International Association.

"Boy Department Workers." Professor J. M. Artman, Young Men's Christian Association College, Chicago.

"Religious Education as a Subject of Instruction in Colleges and Universities." Professor Walter S. Athearn, Drake University.

"The Department of Religious Education in Theological Seminaries." Dean Frank G. Ward, Chicago Theological Seminary.

"The Department of Religious Education in Lay and Missionary Training Schools." President Warren P. Behan, Baptist Missionary Training School, Chicago.

*Second*, conclusions reached by the committee in the light of these surveys, and presented to the Council for its consideration and possible action. After prolonged discussion and numerous amendments, these conclusions were adopted by the Council for substance of opinion, and the committee was instructed to formulate them for publication.

The Council resolved also to ask the Association at its annual meeting to adopt as its own policy the publication and agitation of the general point of view at which the Council had arrived. The Association adopted this recommendation in a form that has already been printed in RELIGIOUS EDUCATION (April, 1915, pp. 198-200).

The Council now presents a full statement of the results of its deliberations, together with the preliminary surveys already mentioned.\* The whole constitutes a fairly detailed body of information, now available for the first time, concerning some of the more technical aspects of the movement for religious education, and it presents certain carefully considered convictions as to the supply and the training of future leaders of this movement.

For the Council of Religious Education,

THEODORE G. SOARES  
WILLIAM H. BOOCKOCK  
GEORGE A. COE  
HENRY F. COPE  
B. S. WINCHESTER

August 1, 1915.

## THE CONCLUSIONS OF THE COUNCIL

### A

#### *A New Profession is Springing Up*

A partial summary of data ascertained through the various surveys that constitute a part of this report reveals the following facts:

Number of employed directors of religious education .....	127
Workers in religious education employed by denominations:	
Administrative officers .....	109
Editors .....	36
Administrator and editor combined .....	7
Full time field workers .....	242
Part-time field workers .....	246
	640
International Sunday School Association:	
Full time secretaries .....	189
Part-time secretaries .....	132
	321
Y. M. C. A. Boy Department secretaries, more than .....	330
College and university teachers giving whole time to religious education	11
Giving part time .....	34
	45

\*As the Council's statement embodies practically everything in the surveys by Drs. Winchester and McElfresh, no separate article by either of these gentlemen is printed.



Teachers of religious education in theological seminaries, mostly part-time, approximately.....	75
In lay training schools.....	14
TOTAL number of persons known to be employed as specialized workers in religious education, about.....	1552

Of the colleges and universities (or seminaries having university connections) twenty report departmental libraries of religious education; seven, that this subject is recognized among the majors; six, that a master's degree may be taken, and three, a doctor's degree.

All this indicates that a new profession, that of religious education, is springing up, with branches similar to those of public education.

## B

### *Adequate Preparation for this Profession is Rare*

The almost sudden demand for courses in religious education has forced colleges and theological seminaries to assign this work in many cases to teachers whose training and experience have been in other fields, such as the Bible, homiletics, the pastorate, or psychology and philosophy. Only a third of the forty-five teachers of this subject in colleges and universities lay claim to any specific preparatory training therefore. The situation is not better in the theological seminaries. About fifty per cent of the seminaries attempt to teach religious education, but in only a handful of them is the instruction at all extensive or technical.

Under such circumstances hundreds of positions in which professional knowledge and skill are needed must be filled from non-professional ranks. What this means no one realizes more keenly than these workers themselves. They are foremost in demanding that religious education be raised to the professional level. To this end the Department of Church Directors has already set its standard at two years of graduate professional study. International Association secretaries who have themselves been trained chiefly by the Sunday school as it is have started a brief summer school for employed workers, in the hope that it will lead to a far more extensive system of training. The Christian Association training schools have already introduced the subject of religious education into their regular curriculum. The most numerous group of workers — those employed by religious denominations — though it has found no organized method of expressing itself, shows a clear tendency

toward increasing specialization, a tendency that will surely lead to a demand for specialized preparation.

The situation, in short, is substantially this: The agitation of recent years for the reform of religious education has so far succeeded that at the present moment our difficulty is not to convince the people, but to provide the trained leadership that the people are ready to accept. In this field, as in education generally, there is no short-cut to competency. The problem is vastly deeper than how to keep existing machinery going, or how to get certain cut-and-dried methods, even new methods, into general use. The task before us is a reconstruction in which scientific insight and training have an essential part. We must not accept for religious education standards below the best that general educational science and practice have achieved. But this implies a supply of professionally trained leaders.

### C

#### *Lack of Professional Standards and of Professional Training Results in Enormous Waste of Money and of Human Energy*

The annual investment in Sunday-school buildings, though the amount of it has not been determined, can scarcely be less than several million dollars. Reasonable regard for economy and efficiency would plan these buildings with reference to the demands of to-morrow rather than of yesterday. Yet, for want of proper leadership most of this great sum is expended for structures that are educationally out of date before their foundations are laid. Another enormous annual waste occurs through ill advised expenditures for equipment and supplies. Still more deplorable is the waste of human energy, of religious consecration, through lack of wise direction for voluntary workers in religious education. The devotion of nearly two million laymen to this cause is an incalculably precious thing. Yet, much of their labor is doomed in advance to fruitlessness, or to inferior fruitage, because knowledge that already exists has not been utilized in the organization and guidance of their efforts. We must stop this waste. Sound standards must be set up for buildings, equipment, educational processes, and educational products. There must be tests whereby we can know whether these standards have been attained or not. In other words, professional leadership must be provided for denominations, Sunday-school associations, and ultimately for local communities and societies.

D

*Proposed Standards for the Training of Professional Workers in Religious Education*

Without impatience with existing conditions, but rather with warm appreciation of the remarkable advance that has been made in recent years, we deem our greatest present need to be adequate standards of preparation for all persons who accept remuneration for the work of religious education. The following suggestions as to such standards are offered in the hope that they will be useful alike to employing bodies, to candidates for employment, and to educational institutions that give instruction to our future religious educators.

1. *Proposed Standards for Teachers of Particular Groups of Children or Youth.* Here belong employed Sunday-school teachers and officers, employed club directors, etc. Before appointment evidence should be required that the candidate has: (a) Studied the learning process in general; the child and the teaching process with special reference to this department, and the subject matter and available curricula for this department, and (b) done observation and practice work in this department. This implies a minimum of one year's training. A high-school education should precede. It is desirable that a teacher's certificate in religious education should be provided for all who complete this work with a reasonable grade.

2. *Standards for those who Instruct or Supervise Teachers of Religion.* Here belong directors of religious education, teacher-training secretaries, field workers, instructors in schools for lay workers, writers of lesson-helpers, editors of Sunday-school magazines, directors of city institutes, and boy department secretaries. The general requirement should be genuine scientific grounding in both the theory and the practice of religious education. This implies being abreast of the main results of educational science and the applications thereof in the technic of teaching; familiarity with the best types of organization and management in religious education; acquaintance with the materials of instruction and the various available curricula, and some familiarity with the psychological approach to the religious life of children and youth. Observation and practice work should always be included as a matter of course. The minimum here contemplated is two years of work, one of which may in some colleges be counted as the senior undergraduate year.

The appropriate degree is that of Master of Arts, which might well be accompanied by a supervisor's certificate in religious education.

3. *Standards for Teachers of Religious Education in Colleges, Universities, and Theological Seminaries.* Standards here will naturally differ according to the subject taught and the character of the course — whether elementary or advanced, and whether the immediate purpose is research or fitness for professional activities. In no case is it to be supposed that knowledge of psychology, or of the general theory of teaching, or of the Bible, or of current Sunday-school ways is sufficient preparation for a teacher of religious education. On the other hand, an elementary course in this subject might be competently given by a college instructor who, starting with knowledge of educational psychology and of the general theory of teaching, takes pains to acquaint himself with the ideals of the religious education movement, and with the practices of the most advanced Sunday schools. But instruction that is to guide the prospective *professional* worker should meet the following demands, only a part of which can be supposed to be met by any one professor: Critical knowledge of the psychology of religion, child religion included, and of general psychology as a background thereof; critical knowledge of the general philosophy and history of education; technical acquaintance with the theory of teaching and with its applications in religious education; familiarity with the movement of religious thought and with the main results of Biblical scholarship; familiarity with modern social problems and with contemporary church life. Wherever practicable, provision should be made for research in religious education, with a view to a sufficient supply of professors of religious education for theological seminaries, universities, and colleges. The minimum time here contemplated is three years, and the appropriate degree, Doctor of Philosophy. In some colleges it is possible to begin these studies in the undergraduate course but only in the rarest instances can ripeness be expected with less than three entire years of graduate study.

4. *Proposed General Standards for all Professional Workers in Religious Education.* The problem of adequate preparation cannot be separated from that of adequate provision for appointments and for the maintenance of conditions favorable to truly professional work. Those who make appointments should strive to discriminate between degrees of preparation, and when a well prepared candidate has been installed immediate

provision should be made for his continuous growth. Hence we add three suggestions: (1) Before making an appointment let the governing board require from each candidate evidence of technical attainments as well as character and general culture. His record in classes in religious education should be submitted, together with credentials from competent judges as to his efficiency in work already done in teaching, supervision, or administration in religious education. Most candidates may be expected to submit either published or unpublished writings in this field, and it is conceivable that church boards and other appointing bodies will yet give an examination parallel to that now required of candidates for appointment in the civil service. (2) To promote, among other things, the growth of an appointee, require an annual report not only of functions performed, but also of studies carried on, and of contacts maintained with the whole movement of religious education. Attendance at conventions, conferences, and in some cases summer schools should be obligatory, and the expenses thereof should be met by special appropriations by the church board or other governing body. (3) The maintenance of standards like these will require ultimately educational administration for whole denominations. The denominational board of education may be expected, for example, to establish a bureau of registry and information concerning both candidates and positions. Such boards might also prepare and circulate among the workers reading courses, information concerning new publications, and items of news concerning the field. At the present moment there are doubtless many employed workers who would welcome such assistance to growth, and perhaps in addition systematic correspondence courses of an advanced character. A question that is likely to arise whenever such policies begin to be generally adopted is whether a general registration board is both feasible and desirable — that is, a board to which ambitious men and women might submit their record or even apply for an examination for the sake of having their names placed upon a carefully made list of technically prepared workers.

## E

*Practical Measures for Improving the Training and Increasing the Supply of Professional Workers*

The problem before us has two closely related aspects: Providing ultimately an adequate supply of men and women already competently trained before they receive appointment, and in the meantime providing means of growth adapted to the workers actually employed. The following suggestions look toward both these needs.

1. Increase the number of summer courses of strictly graduate grade in religious education. Let the subject be treated from a standpoint both professional and practical. Such courses ought to attract teachers in colleges, training schools, and theological seminaries, as well as editors, secretaries, and directors of religious education. Correspondence courses would also help.

2. A migrating exhibit, library, and lecture course, to go from city to city holding sessions of a week or ten days for the purpose of assisting the local employed workers to get up to date in their plans. In order to develop a consciousness that there are professional standards, it would be well to open the sessions to none but employed religious workers such as pastors, directors of religious education, international and denominational secretaries, Y. M. C. A. secretaries, and salaried Sunday-school workers.

3. A second exhibit and library, in charge of a thoroughly trained man, to visit theological seminaries, training schools, and colleges. Again let the purpose be, not to interest the public but only the leaders, present and prospective. Therefore let the exhibit be open all day, with two hours of demonstration lectures daily, for a week, the whole being conducted as a strictly academic exercise. This should lead, among other things, to the establishment of a permanent exhibit and library at many institutions.

4. Employ migrating professors of religious education to serve theological seminaries and colleges that cannot at present afford instructors of their own. There is one such migrating teacher already at work in the theological schools of Canada.

5. Encourage theological students to seek breadth of opportunity in religious education by migrating, if necessary, from seminary to seminary.

6. The adequacy of our supply of workers will depend upon the demonstration that we make that there is a specific demand for a particular kind of talent and training, and that positions of usefulness and dignity can be secured in which there is opportunity for growth and promotion. We must therefore awaken in the churches a realization that religious education is properly a specialized activity that requires specialized training. The genuine professional worker in this specialty must have reasonable discretion within his field. He must receive professional compensation, which always includes provision for growth through books, travel, conventions, and if need be, study courses. Further, the churches must be made to understand that education requires equipment in buildings, libraries, and teaching apparatus, and that all expenditures in this field should be controlled by adequate knowledge of what religious education is. In short, the churches must be trained to accept and seek professional service of a higher and higher order.

7. On the other hand, the supply of trained workers will depend upon a corresponding movement within the institutions of higher education. It is not unreasonable to expect the colleges to give the same kind of attention to religious education that they now give to general education. Without expressing any opinion as to what the American college should be, and without assuming that all colleges should be alike, we affirm that most of our colleges could offer elementary instruction in religious education without departing from the academic theories upon which they already act in other matters. Such instruction would not only tend to produce intelligent laymen and voluntary teachers; it would also, at the appropriate period in the student's career, turn his attention to the possibility of religious education as a life work, and it would create a background for possible professional study.

8. The ideal of specialization must be more fully recognized in seminaries and other institutions that offer professional training for religious education. The religious educator requires training of a technical sort that is not included in the general preparation of the pastor and preacher. Moreover, more is required than a set of new formulas. Theory and practice must go hand in hand, and therefore laboratories of religious education must be provided. The future educator must know real children, actual teaching, and actual supervision and administration.



9. Finally, along with these fresh enterprises within the churches and within the institutions of learning, there may well go systematic methods for turning the attention of students to the opportunities of the specialist in religious education. Already the demand for trained men exceeds the supply. Although some of the conditions for a stable profession have still to be created, we need have no hesitation in inviting our strongest students to consider the extraordinary opportunities for usefulness already open to the well prepared professional worker in this field.

### RELIGIOUS EDUCATION IN COLLEGES

#### A Report on Present Conditions

WALTER S. ATHEARN

*Professor of Religious Education, Drake University*

[Inasmuch as the supply of professional workers must be drawn from a much larger number of persons who have acquired some knowledge of an interest in the cause of religious education, Professor Athearn was requested to ascertain the amount and character of instruction in this subject now given in the universities and colleges. This inquiry implies no new assumptions as to the proper relation of college studies to vocational training. The connection between such studies and all the professions is obviously close, however, and not least in the general field of education.]

The material on which Professor Athearn bases his report is extensive and undoubtedly representative of the colleges and universities of the United States. It was gathered partly from catalogues, and partly by means of a question circular that was sent in December, 1914, to the presidents of three hundred such institutions. The list included all institutions endorsed by the American Association of Universities for graduate recognition in European universities, and about two hundred other institutions that seemed to be the most representative ones in the various states. The number of replies is 140, of which 76 come from institutions endorsed by the American Association of Universities. Professor Athearn regards it as safe to assume that those that failed to reply felt that the subject of religious education was outside their scope or interest. Of the 140 institutions, 20 are under state control, 62 classify themselves as denominational, 14 indicate no affiliations, and the others designate in a variety of ways their relation to religion. The general character of the questions asked is so clearly apparent from the report that reproduction of the question circular will not be necessary.

It should be noted that Professor Athearn's problem is not to discover what the colleges and universities do to promote the religious growth of their students, but rather what instruction is given that might conceivably produce an intelligent forward look toward religious



education as a possible life work. Sixty-seven institutions report 356 courses in the Bible, but Professor Athearn carefully discriminates between them and courses that concern religious education as such.]

### A SURVEY OF PRESENT CONDITIONS

Practically all the colleges offer a group of subjects that would naturally be included in a well-balanced course in religious education, such as ethics, sociology, philosophy, and general psychology. Comparative religion, Christian missions, and church history are listed in most catalogues. The frequency of such courses as the psychology of religion, social pathology, rural sociology, and Christianity and modern social problems indicates a response to the demands of the times.

Perhaps the most surprising thing in the reports is the unanimity with which the independent and church colleges have responded to the state's demand for trained teachers for the public schools. Nearly all of the states grant certain concessions and privileges to colleges that conform to the standards established by the state departments of public instruction. Departments of education and chairs of psychology and pedagogy have sprung up in nearly all the denominational colleges. In almost all catalogues examined there are listed such courses as History of education, educational psychology, child psychology, philosophy of education, principles of education, school administration and management, methodology, etc.

Ninety-eight colleges report related courses, with an average of eight courses in each college, which could be used to advantage in building a program for religious education. The church colleges may well be proud of their splendid contribution to the training of the secular teachers of the nation; but they have not been equally responsive to the pleading of the churches for teachers of religion.

This report confirms the investigation of Mr. Charles H. Johnston, published in Volume 1 of the Report of the Commissioner of Education for 1913. (See page 524).

*Courses in Religious Education.* Thirty-eight colleges and universities report 71 courses in religious education, open to undergraduates. The total semester hours' credit for these courses is  $217\frac{1}{3}$ . They are taught by 40 professors, instructors and lecturers, six of whom give their full time to this field. In addition to this undergraduate work five persons devote their entire time to graduate courses in this field.

The newness of these courses may be seen from the following table:

In 11 colleges and universities courses are now in their first year.  
 In 6 colleges courses are now in their second year.  
 In 3 colleges, courses are now in their third year.  
 In 1 college, courses are now in their fourth year.  
 In 3 colleges, courses are now in their fifth year.  
 In 3 colleges, courses are now in their sixth year.  
 In 2 colleges, courses are now in their eighth year.  
 In 1 college, courses are now in their tenth year.  
 In 1 college, courses are now in their fifteenth year.  
 In 7 colleges time is not indicated.

Another indication that instruction in religious education is in its infancy is the entire lack of uniformity in titles and scope of the courses offered. The 71 courses appear under 49 different titles, as follows:

History of Religious Education.  
 Moral and Religious Education.  
 Bible-School History  
 Teacher Training  
 Bible-School Curriculum, Method, Organization and Management  
 Sunday-School Pedagogy  
 Biblical Pedagogy  
 Ideals, Principles and Methods of Religious Education  
 Psychology of Jesus  
 Methods of Teaching the Bible  
 Religious Education  
 Religious Pedagogy  
 Methods in Church Work, including Sunday school, Rural Church and Young People's Society  
 Methods of Instruction and Materials of Religious Education  
 The Pedagogy of Religion  
 Training for Bible-school Teaching  
 History, Function and Administration of Bible schools  
 Fundamentals of Religious Education  
 The Social Psychology of Adolescence  
 Church Administration, including organization and management of Religious Education  
 Principles of Religious Education  
 Organization of Religious Education  
 Materials of Religious Education  
 The Church and the Young People  
 History of Sunday school  
 Moral Education and Juvenile Delinquency  
 The Religious Education of the Adult  
 Religion and Play  
 Sunday-school Organization and Instruction  
 History, Method and Theory of Religious Education  
 History, Agencies and Material of Religious Education  
 Principles and Methods of Religious Education  
 Principles of Sunday-school Teaching  
 The Sunday school  
 The Theory of Religious Education  
 The Teaching of Religion  
 Practice of Religious Education  
 Supervision of Religious Education  
 The Curriculum of the Sunday school  
 Practice in Sunday-school Teaching  
 Philosophy of Religious Education  
 Principles of Moral Education

Principles and Materials of Religious Education  
 Modern Methods of Sunday-school Work  
 Method and Content of Adult Religious Education  
 History and Agencies of Religious Education  
 Problems of Moral and Religious Education  
 Principles and Methods of Religious Education and Social Service.  
 Organization and Administration of Religious Education

Students may choose a major in Biblical literature in thirty-two colleges. Seven report a major in religious education, but in several of these cases the major is in Biblical literature *and* religious education. With two or three exceptions the courses in religious education are included in the departments of Biblical Literature, Education, Philosophy, or some other older department. A few catalogues suggest correlation of subjects for students who expect to engage in religious work. One institution has a School of Religious Education with two professors giving their full time to it. In eight institutions the courses in religious education are offered in the theological seminaries or departments, and college students may elect the courses with full college credit. Five colleges admit training-school students into the college classes in religious education.

It is clear from the reports that many colleges have felt the demand for courses in this field, and responded to the demand by adding a course or two to the schedule of the "handy man" in the faculty, and in a few cases the courses appear in the catalogue for the "edification of the brethren" but do not appear in the students' schedule of classes.

The table on the next page shows the courses in religious education in the thirty-eight colleges and universities reporting:

*Colleges Reporting Academic Majors.* Carleton, Drake, Grinnell, James Millikin University, University of Chicago, Yale, and Eugene Bible University offer religious education as a major subject for the bachelor's degree. In most of these cases, however, the term religious education is made to include Biblical literature as well as religious education proper. The University of Chicago, Drake, and possibly Eugene Bible University are the only colleges offering a sufficient number of undergraduate courses to enable students to make a major in religious education.

*Colleges Reporting Exhibits of Religious Education.* The College of Wooster, Columbia, Drake, Oberlin, Ripon, Talladega, University of Chicago, Wellesley, Wesley College of North Dakota, Eugene Bible College.

*Colleges Reporting Departmental Libraries of Religious Education.* Bates, Coe, College of Wooster, Drake, Earlham, Eureka,

## RELIGIOUS EDUCATION

TABLE SHOWING COURSES IN RELIGIOUS EDUCATION

	Number of courses in Religious Education	Total Semester hours credit	Offering M. A. degree in Religious Education	Offering Ph. D. degree in Religious Education	Professors and Instructors in Religious Education
Alfred University .....	2	4	..	..	A. W. Burr
Beloit College .....	1	2	..	..	H. Newton Miller
Bethany College .....	3	8	..	..	W. M. Seay
Bethel College .....	1	1	..	..	Charles E. Underwood
Butler College .....	1	4	..	..	Henry T. Fowler
Brown University .....	1	6	..	..	Letta Simmons
Carthage College .....	1	6	..	..	Herbert M. Garn
Christian College .....	2	10	..	..	George L. Kelley
Central College .....	2	6	..	..	John A. Marquis
Coe College .....	2	2	..	..	Clinton T. Wood
College of Wooster .....	1	6	..	..	*George A. Coe,
Columbia University (1) .....			X	X	*Hugh Hartshorne,
					*Lavinia Tallman
Carleton College .....	1	2	..	..	L. A. Weigle
Drake University .....	5	24	X	..	*W. S. Athearn,
					*Grace Jones
Eureka College .....	2	4	..	..	Prof. Jones
Eugene Bible University .....	4	14	..	..	*E. C. Wigmore.
Earlham College .....	1	3	..	..	Elbert Russell
Fargo College .....	1	6	..	..	Wallace M. Stearns
Grinnell College .....	4	12	X (2)	..	*Herbert F. Evans
Harvard University .....	1	4	..	..	Henry W. Holmes
James Millikin University .....	3	10	..	..	*T. J. Meek.
Lawrence College .....	2	4	..	..	L. B. Rogers
Manchester College .....	1	3	..	..	G. W. Fiske
Oberlin College .....	3	10	..	..	W. J. Mutch.
Ripon College .....	1	3	..	..	Ralph Felton
State College of Washington .....	1	2	..	..	*Theodore G. Soares,
University of Chicago .....	9	21	X	X	Allan Hoben.
Union College .....	1	3	..	..	Frank S. Hoffman
Talladega College .....	1	2	..	..	Wm. H. Walker
State University of Iowa .....	1	2	X	..	Irving King, E. D. Starbuck
University of Minnesota .....	3	5	..	..	F. H. Swift
University of Rochester .....	1	2½	..	..	Irving E. Miller
Wellesley College .....	1	3	..	..	Muriel Streibert
Wesley College (N. Dak.) .....	1	4	..	..	Karl R. Stolz
Whittier College .....	1	3	..	..	E. H. Perry
Willamette University .....	1	4	..	..	Ira A. Morton.
William Jewell College .....	1	8	..	..	C. M. Phillips
Yale College .....	1	4	X	X	Chas. F. Kent, *E. Hershey Sneath,
					*George Dahl

Total..... 71 217½ 6 3

(1) Including co-operation between Teachers College and Union Theological Seminary. Graduate courses only.

(2) Religious Education and Biblical Literature.

X—Yes.

\*—Full time to religious education.

Note.—The above table includes only courses open to undergraduates. Columbia offers 8 graduate courses with 34 semester hours' credit. Chicago and Yale offer graduate courses in addition to the undergraduate courses included in this table.

Fargo, James Millikin, Missouri Wesleyan, Ottawa University, Pennsylvania State College, Southern University, Wesley College (North Dakota), Whittier, Yale, York, Columbia, Eugene Bible University, and University of Denver.

*Colleges Reporting Provisions for Observation and Practice Teaching.* Coe, Columbia, College of Wooster, Drake, Eugene Bible University, Eureka, Fargo, James Millikin, University of Chicago, Wesley College (North Dakota), Yale.

*Colleges Reporting Religious Education Clubs or Other Provision for Creating Professional Spirit.* Eureka, Fargo, Drake, University of Chicago, Columbia, Wesley College (North Dakota), Yale.

*Training of Professors.* Of the 45 professors and instructors offering courses in religious education only 15 have had specific professional training to prepare them for this type of work. These fifteen report that their preparation was received in the following institutions: Five at Union Theological Seminary, five at the University of Chicago; two at Yale; two at the State University of Iowa, and one at Hartford Theological Seminary.

#### TYPES OF ORGANIZATION

The significance of the courses with reference to the training and the supply of professional workers depends in part upon the academic associations involved, whether purely undergraduate or graduate, or strictly professional. In the cases of purely undergraduate courses, something depends upon the form of departmental organization. Accordingly the main types of academic organization of religious education are here presented in the form of specific instances. The list begins with three institutions in which graduate studies and professional interests are prominent; it then goes on to undergraduate colleges, and at the end state universities receive notice.

(a) *Columbia University.* The courses are given in the Union Theological Seminary, which is in affiliation with the university, and in Teachers College, which is the university's department of education. Both the seminary and Teachers College are graduate institutions. No courses in religious education proper are open to students in the undergraduate colleges except during the summer session. Two demonstration schools are under the exclusive control of the department of religious education, the Union School of Religion, and the Sunday School of the Sheltering Arms (an institution for the care of orphans

and other children without home care). Candidates for M.A. and Ph.D. in Teachers College may specialize in religious education exactly as in other branches of education, and a teacher's certificate in religious education is awarded with the degree, just as certificates in elementary or in secondary education or in educational administration are awarded to persons who are to be professionally employed in public education.

(b) *The University of Chicago*. Here the courses in religious education are under the direction of the department of Practical Theology in the Divinity School. Together with courses in the School of Education, they are open to seniors in the College of Arts and Sciences, as well as to graduates. Religious education may be chosen as major subject for either the bachelor's, master's, or doctor's degree. In the programs for graduate study a high degree of specialization is expected.

(c) *Yale University*. Every student who graduates from Yale College must complete in the junior and senior years a major in one subject and a minor in a related subject, the two aggregating not less than twenty-four semester hours. The department of Biblical Literature and Semitic Languages provides the following major and minor subjects in religious education:

*Major — 16 semester hours.*

- |  |         |
|--|---------|
| 1. Old Testament History or the Founders of Christianity.... | 4 hours |
| 2. The Bible as Literature.....                              | 4 hours |
| 3. Principles and Methods of Religious Education.....        | 4 hours |
| 4. History of the Hebrew, Jewish and Christian Religions.... | 4 hours |

*Minor — 10 hours.*

- |                                 |         |
|---------------------------------|---------|
| 1. Principles of Education..... | 4 hours |
| 2. History of Education.....    | 6 hours |

In addition to this undergraduate work Yale offers graduate courses leading to the master's and doctor's degrees.

(d) *Lawrence College*. The following extract from the catalogue of Lawrence College is typical of the announcements that are now beginning to appear in college catalogues: "In order to meet the increasing demand for leaders in religious education and social work, courses are offered in Child Study, and Principles and Methods of Religious Education. The first deals with the nature of the child while the second deals with the work of the Sunday school. The awakening interest in the religious training of the child has caused the churches of all denominations to look to the colleges for young men and women who are capable of leadership in Sunday-school work and especially in the training of teachers. College students should be

prepared to meet this demand for service. The following group of courses is suggested as a foundation for this work:

- (1) Biblical Literature, *Hebrew History, Jewish History, The Literary Study of the Bible, and the Social Teachings of Jesus.*
- (2) Religion, *Missions.*
- (3) Education, *Principles of Teaching, Child Study, and Principles and Methods of Religious Education.*

(e) *James Millikin University.* This institution has organized its School of Education after the pattern of the School of Education of the University of Chicago. It confers the degree of "A.B. in Education" upon those who are preparing to be public school teachers, and "A.B. in Religious Education" upon those who are preparing for the profession of religious education. The following extract is from the announcement of the School of Education: "The following course is recommended for those who propose to prepare themselves for religious leadership. Its purpose is the training of young men and women for salaried positions as directors of religious education, pastors' secretaries and assistants, Sunday-school specialists, church visitors, deaconesses, Christian Association secretaries, field workers, missionaries, Bible teachers, and the like. The demand for such trained workers is very strong and is constantly increasing. The vocation is a most inviting one and offers an ever widening sphere of usefulness. The degree of 'A. B. in Religious Education' will be granted to those who complete the course.

One Foreign Language.....	16 points
English.....	16 points
Biology.....	16 points
History.....	16 points
Psychology.....	4 points
Education.....	16 points
Biblical History and Literature.....	22 points
Religious Education.....	10 points
Electives.....	12 points
Collaterals.....	4 points
Total.....	132 points"

(f) *Drake University.* For four years the courses in religious education at Drake University have been organized into a department on the same plane with sociology, history, physical science, etc. A certificate in religious education is granted to students who complete thirty semester hours under the direction of this department, the courses to be distributed as follows:

1. Bible Courses.....	8 hours
2. History and Methods of Religious Education.....	10 hours
3. Theory and Practice of Religious Education.....	6 hours
4. Electives, selected from Comparative Religion, Church History, Social Teachings of Jesus, Sacred Music, Psychology and Philosophy of Religion, History of Christian Missions, History of Education.....	6 hours



The growth of this work has caused a recent reorganization of the department into a School of Religious Education. It is larger than a department, including a number of departments, but it is not separate from the rest of the organization of the university. Just as a School of Education has its departments of Kindergarten Education, Secondary Education, etc., so this School of Religious Education will have its departments dealing with the special fields of religious education.

(g) *Brown University*. Brown University is typical of institutions that select a number of courses from related departments and announce them as special courses in the field of religious education, adding but a single course dealing specifically with this subject. At Brown a strong two years' course is thus arranged and recommended to special, mature students who feel themselves unable to remain in college for the full four years' course.

(h) *Washburn College* belongs to a group of colleges that have built a department of religious education from other departments without a head to the department, and without the addition of the courses that are necessary to give form and differentiation to it.

(i) *Grinnell College* represents a group of colleges that are doing high-grade work in religious education organized under the Department of Biblical Literature and Religious Education. Trained men have been added to the faculty and new courses are offered in religious education as such.

Candidates for the bachelor's and master's degrees may elect their major courses in religious education and Biblical literature.

(j) *University of Minnesota*. The demand for courses in religious education is being met by an increasing number of state institutions. At Minnesota five courses are offered to junior and senior students by the departments of philosophy, psychology, education and English as follows:

- History of Religious Education.
- Principles of Religious Education
- Philosophy of Religion
- Psychology of Moral and Religious Development.
- The Bible as Literature.

The class in the Bible as Literature is usually elected by about one hundred students and the other classes enroll about half that number.



(k) *State University of Iowa.* Seven courses are recommended to undergraduate students who are preparing for religious service. They are:

Religious Education.  
The English Bible.  
Geology and Man.  
The New Testament.  
The History of the Hebrew People.  
Psychology of Religion.  
The Study of Religion.  
Anthropology.

### CONCLUSIONS

1. The term "*religious education*" as applied to college and university instruction should be defined. It has at least four different meanings. (a) It is applied to any form of education which is under the control or direction of a religious body. (b) It is applied to any instruction which endeavors to advance the cause of religion in the individual or in society. One college president writes: "Our whole college enterprise is conceived of as an effort in religious education." (c) It is applied to any form of education which seeks to train leaders for religious organizations and movements. This would include the training of ministers, missionaries, teachers, pastoral helpers, and social workers. (d) It is applied to education that seeks to prepare people to teach religion either professionally or non-professionally. It is with this meaning of the term that this report is concerned.

It is the opinion of the writer that the term religious education appearing in college catalogues should signify the theory and practice of teaching religion. The term religious pedagogy is too narrow; some term must be used which will include organization, administration and practice as well as educational theory and methodology.

Some colleges are now advertising departments of religious education without offering a single course in the science and art of teaching religion; others consider such courses the essential elements in a department of religious education. Certainly the time has come for clear-cut definitions of terms.

There is a growing body of technical knowledge which must be placed at the disposal of those who are to direct the religious education of our people. Courses in the technical knowledge that underlies the teaching of secular branches are listed in college catalogues under the general heading, "Education;" it seems reasonable to ask that kindred courses involving the

technical knowledge and the special disciplines necessary for the training of religious teachers should be grouped under the title, "Religious Education." Courses in the Bible would not appear under this head unless they were "teachers' courses" which analyzed the teaching values of the material studied.

2. *College and university work in this field may be expected to develop slowly.* The churches, long denied the help of the colleges in the training of religious teachers, are now demanding that this important subject be given adequate recognition in college curricula. The friends of religious education must insist that this demand be not supplied by an influx of chairs of religious education with professors in charge who have not had scientific training in this special field.

There are many reasons why this work should develop slowly:

(a) The subject is comparatively new. Half the courses now being offered are less than three years old. We must feel our way with these initial courses and those entering this field should be prepared to evaluate and interpret scientifically every experiment attempted.

(b) There are but fifteen men now doing college work in this field who were trained for this work. Our graduate colleges should be filled with men preparing for college professorships in this field.

(c) There is as yet no thorough differentiation of courses in this field. This is clearly shown by the fact that 71 courses are listed under 49 different titles. Courses must be slowly worked out, textbooks written, and proper correlation of subjects determined.

(d) The courses in this field should commend themselves to the older departments in the colleges as in every way worthy of the highest academic rating. Public school courses in pedagogy have scarcely cast off the stigma of being "snap" courses. The odium which attached to them resulted from the fact that they were pressed for college credit faster than the science could be developed and competent professors trained. Religious education should profit by the experience of its older brother and be content to develop substantially, though slowly.

3. *Trained men are required for this work.* This survey shows that most colleges already offer many courses in Biblical and related themes which are essential to a well-balanced department of religious education. The correlation of these courses around others having to do with religious education as such is the work of a man who has had special training for this field. Adding

a few courses in pedagogy, organization, etc., to the schedules of men in other departments will be inadequate. There must be a central organizing force which interprets, uses, and reorganizes the material of the related courses in the light of the dominating ideals of the courses in religious education. Moreover, the work which must be done in this field, can not be done by men whose interests are in other lines of research. The colleges have made large contributions to other fields of research and investigation. They owe the same service to this new and important department of knowledge.

Professor Johnston's description of the work of a professor of education fits so completely the work of a professor of religious education that it is quoted here in full: "The college professor of education has become a factor in our educational development to reckon with. He has ceased to derive trite maxims from an academic philosophy; he reaches out into various related fields, psychological, sociologic, economic or industrial as the case may be and actually makes various departments of study; he steadies himself in his emancipated position as co-ordinate in rank with older academic and professional colleagues, evolving his method and educational philosophy in accordance with new social, industrial and political conditions; he recruits his teaching ranks with men who are of the constructive research order; he plans ahead how to help his intending students to orient themselves in the labyrinths of the general college curriculums planned as yet with no reference to intending teachers; he meets the school man in the school room and handles without gloves the dusty problems of that atmosphere. Often his problems are so new that in any particular field he can exhaust his knowledge and the available literature in a one hour course. His material is still somewhat unsystematized; his nomenclature is confusing; his courses overlap and are not so easily standardized for "transfer of credits" as those in Latin or mathematics. Some of his colleagues still think of him as an alien. He, himself, however, is so immersed in his own problems, fascinating and urgent, as to be immune both to intimation of his real importance and to the attitude of his academic colleague who has ample time for leisurely surveillance of a neighbor's doings." (Report of Commissioner of Education, Vol. I, 1913, Page 501.)

4. *The colleges should define their relation to education as an occupation.* A college course should broaden life's interests, provide for the discipline which comes from the concentration of mind upon a major subject, and relate the student helpfully

to great life problems. The old view of culture courses devoid of utilitarian value still persists in some quarters. One of the respondents to the questionnaire quoted in Section A, said: "Our courses are not intended to prepare our students to do anything," and a few others echoed this sentiment as an apology or explanation for not giving back to the church which founded them graduates prepared for any definite service in the church. When modern psychology demolished the doctrine of formal discipline it took the support out from under the old time culture courses and made necessary the erection of new and more scientific standards for evaluating courses of study. The colleges are rapidly making the readjustment to the new order of things.

At the present time nearly all colleges require the students to carry a major subject of from eighteen to thirty semester hours and permit as high as forty-five hours out of the 120 required for graduation to be selected from a single department of knowledge. This practice gives training in concentration and encourages graduate study and specialization. Most colleges also permit from twenty to thirty hours out of 120 to be specialized and vocationalized. This enables "combined" courses to be created and shortens the professional courses one year. This is a common practice in law, medicine, theology and education. Without doing violence to the present practice of standard colleges and without prejudice to the courses in the graduate colleges, religious education may ask for the customary majors, minors, etc., just as rapidly as courses can be developed to provide the required hours in this field. Three or four of our respondents objected to the introduction of professional courses in religious education. An examination of the catalogues of the complainants revealed the fact that each school had a department of education offering vocationalized courses. It is safe to assume that, without doing violence to its academic standing, a college may do as much for the church in the training of religious teachers as it does for the state in the training of secular teachers.

5. *In the freshman and sophomore years subjects should be offered that lead up to specialized study of religious education in the junior and senior years.* All will agree that specialized studies should be limited to the junior and senior years. There are, however, certain introductory and related courses that should be taken in the freshman and sophomore years. Biblical history should come in the first two years, and general psychology

should be taken in the sophomore year. There are also certain courses in the history of education, including moral and religious education, that can be well given in the sophomore year.

In order that students be introduced to the wide range of electives in the humanities open to upper classmen it is common for colleges to offer a two hour introductory course in the social sciences to freshmen and sophomores. The same thing is done in the physical sciences. There is even greater reason for offering junior college students an introductory course which will open up to them the wide range of advance courses in the field of moral and religious education. Such introductory courses open to students below junior standing are now being offered by the State University of Iowa, Drake, Coe, Wooster, Earlham, Ripon, and Willamette.

The fact that no one can escape the responsibility for the education of children either in the home or in their community, and the further fact that religion is a universal problem which none can escape, makes it incumbent upon the college to take advantage of the first years of the college course, when students are most susceptible to religious influence, to establish religion as a permanent life interest and to direct students into fields of religious service. When it is remembered that many students do not go beyond the junior college, it is all the more evident that they should be given an insight into modern methods of moral and religious education before leaving the college.

All this can be done without sacrificing the academic standing of the college or establishing a precedent which is not already conceded to every other interest represented in the college curriculum.

6. *Practice teaching and observation should be provided, and the professional spirit should be created.* The reports show that nearly all of the colleges having a specially trained man in charge of religious education have established some plan for observation and practice. This tendency should be encouraged. But intending teachers need more than apprenticeship privileges. There should be provision for illustrating methods of teaching under laboratory conditions. This makes it necessary for the college to have absolute control of the school that is to serve as its laboratory. A departmental library will properly follow, and exhibits. Finally, religious education clubs, of which there are already seven, parallel with English, German, mathematics and other departmental clubs, are an excellent means of fostering the spirit that will lead the best adapted and best

trained students to go forward to strictly professional training for religious education as life work.

7. *The organization of Religious Education in colleges should follow the general plan adopted for departments of education.*

A department could be established with a major subject of from eighteen to twenty hours of religious education and two minor subjects in closely related fields totaling forty to forty-five hours. The core of this group of courses could be four courses as follows:

Principles of Religious Education, 4 or 6 hours.

Child Psychology with special reference to the development of the religious nature, 4 hours.

History, Agencies and Material of Religious Education, 6 hours.

Organization and Administration of Moral and Religious Education, 4 hours.

A School of Religious Education should not be established until the college was fully prepared to man and equip the school for thorough work in all the lines of specialization attempted.

Colleges not prepared to establish a department of religious education may unite courses in religious education and Biblical courses into a department of Biblical Literature and Religious Education, as has been done by Grinnell College. When this is done it is essential that the professor in charge be a man trained in the field of religious education. Under this arrangement a student would major in Biblical Literature and Religious Education.

#### RELIGIOUS EDUCATION IN THE THEOLOGICAL SEMINARIES

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Last December an inquiry was sent to 144 theological seminaries within the geographical range of the Religious Education Association. This list included practically all the schools of the seminary order except those of the Roman Catholic church. Responses were received to one half of the letters sent out. Other definite information and reasonable inferences cover one third of the remaining half. The balance, or one sixth of the total group, have not come within the range of this search. It is a safe guess that they have little to add to this investigation. It is a fair estimate that fifty per cent of the seminaries on the original list make some showing in the department of religious



education. This digest concerns this half. Its geographical distribution is mainly in the northern and western states.

The inquiry was a two-fold one, and was concerned (1) With the teachers engaged in religious education, together with a statement as to the courses offered, the number of class-room hours involved, and the methods used; (2) With the training through observation, practice work, etc., to fit men for their application to the task of educational leadership. The results are also of a two-fold kind, namely, a certain body of facts from which conclusions may be drawn, and also an insight into the general temper regarding the whole matter. These reports may be reviewed under several groups.

## I

The first group is made up of those seminaries to which education of the formal kind is no new thing. They are connected with the continental branches of the church on the one hand, and with the Protestant Episcopal branch, on the other hand. Reports from nineteen are at hand.

Dr. Alfred Hiller of the Hartwick Seminary of New York state covers in a general way the position of the former type, as he writes: "Like all Lutheran seminaries we lay especial emphasis on catechization. . . . We also have a course of pedagogics." The same is true of the Lutheran Seminary of Columbia, S. C.; of the Western Theological Seminary of Atchison, Kansas; of the Wartburg Seminary of Dubuque, Iowa; in a modified way of the Lutheran Seminary of Gettysburg, Pa., under Dr. J. A. Clutz of the Practical Department; and also of the Hamma Divinity School of Springfield, Ohio. Professor G. H. Gerberding of the Lutheran Seminary of Maywood, Ill., adds to this enumeration child study and Sunday-school work. This is also true of the Eden Seminary of St. Louis, Mo., which also lists conducting classes under a critic teacher, and attendance upon model Sunday schools, as a part of its work. This last school offers courses of eighty hours each; the others run approximately two hours a week for a period of a dozen weeks.

In addition to the Lutheran seminaries there are a number of others which come under this first group because of their especial emphasis upon catachetics. The seminary of the Reformed Church of America, in New Brunswick, N. J., gives "in the middle year much attention to psychology of religion, pedagogy, and sociology." Professor F. S. Schenck of the department of

practical theology is the one in charge. The Central Theological Seminary of Dayton, Ohio (Reformed), gives thirty hours to the psychology of religion under Professor A. S. Zerbe, and President H. J. Christman devotes fifty hours to Sunday-school theory and practice. The Western Theological Seminary of Holland, Michigan (Reformed), provides for forty-five hours under Professor J. F. Zwemer in "poimenics, catechetics and Sunday-school work." The Red Wing Seminary of Minnesota gives three hours a week for half a year under the direction of Professor Gustav M. Bruce.

For the Protestant Episcopal schools the report from Dean Hodges of Cambridge, Mass., may serve as a type. Professor W. F. Gookin, in charge of the department, "meets the juniors two hours a week during half of the year for the study of child nature, the function of the Sunday school in religious education, and the theory and practice of teaching . . . A considerable number of students teach in various Sunday schools, but this work has only an informal connection with the studies of the school." The Berkeley Divinity School of Middletown, Conn., in its practical department, gives 32 hours to religious pedagogy, using Pattee's "Elements," supplemented by lectures and collateral reading. The General Seminary of New York City, and the Western Seminary of Chicago, under Professor Charles H. Boynton and Dean W. C. DeWitt, respectively, give a score or more of hours to Butler's "Churchman's Manual of Methods in Sunday School," and other books. Professor Boynton adds an elective of similar length upon "Sunday-school Problems and Teacher Training." The opportunities for practical work are not unlike those at Cambridge. The program of the Divinity School of Philadelphia is undergoing a change. Professor Foley of the Practical Department has the seniors for four hours a week for half a year in a comprehensive study of the field.

The seminary of the Protestant Episcopal Church in Virginia has recently established a course in Sunday-school pedagogics, giving a short account of the history of religious instruction and using Butler's "Churchman's Manual." Practically the same program is adopted by the Bishop Payne Divinity School (Colored) of Petersburg, Virginia.

In general it may be said concerning this group of seminaries that they do not make any point of academic connections nor can they offer degrees in the department of religious education. The courses are designed to meet the needs of the general pastor in the management of his work. An historic foundation has



been laid in the emphasis upon catechetics which reaches far back in their denominational histories.

## II

A second group of seminaries more or less alert to the task of religious education is made up of those, to quote the language of Dr. Zenos of McCormick, where "the work has been introduced into the course comparatively recently, and is being gradually enlarged and developed." In this particular seminary, two pastors are being utilized for elective courses aggregating about forty-five hours for the year. This group does not aim to create specialists for the profession of religious education, but it does aim to add to the equipment of the student who goes out to be the leader of his church in this work.

A further subdivision may be made of this list, according to whether the work is done as an attachment to the already existing department of practical theology, or whether it is given a separate standing, either by the employment of a professor of religious education or by its connection with a college or university where a variety of courses may be taken.

1. A dozen or more belong under this first caption. Bangor Seminary, in Maine, under President Beach, and the New Church Theological School of Cambridge, Mass., under Rev. W. L. Worcester, are the New England representatives of this order. Professor Walter L. Greene of the Alfred Theological Seminary of New York divides his time between church history and education. A required course of four hours and an elective of two cover the theory and practice. Princeton Seminary of New Jersey has no courses along the line of religious pedagogy but includes its treatment of Sunday-school teaching under pastoral theology. The practical work consists of six Sundays in Philadelphia or New York in observation. The students of Crozer Theological Seminary of Chester, Pa., who desire it, are privileged to take work in education at the University of Pennsylvania. A good deal of Sunday-school work is done, but not under supervision. The Western Theological Seminary of Pittsburgh, Pa., under Professor David R. Breed, and the Pittsburgh Theological Seminary, under Dr. W. R. Wilson, give short courses in education; the junior class of the latter school has charge of a mission Sunday school. Professor J. H. Webster of the Xenia Theological Seminary of Ohio includes the Sunday-school work under pastoral theology, which he shares with the New Testament. Moving

westward, we find the next school of this order to be the Dubuque German College and Seminary of Iowa, where Professor Knuth gives a weekly lecture on principles of religious education. In California the Maclay College of Theology connected with the University of Southern California calls for two hours a week throughout the year on the general field of education, and the San Francisco Seminary one hour a week in the middle year. The Talladega Seminary (Colored) of Alabama, under Dr. W. H. Walker, has done elementary but thorough work by the use of textbooks and in practice, for three hours a week through two semesters. The Theological Department of the University of the South, Sewanee, Tenn., the Presbyterian Seminary of Louisville, Ky., the Southern Baptist Seminary of Louisville under Professor DeMent, and the Austin Theological Seminary of Austin, Texas, give between thirty and forty hours each to education. The last school has access to the courses in the state university.

The review of this section of group two reveals a good deal of make-shift work and some that is of a progressive and growing kind. It is of such a nature that it is hard to tabulate. Much depends upon that which lies back of catalogue reports and letters.

2. The second section of group two includes those seminaries which are in a position, by virtue of location or by the employment of special instructors, to make religious education a separate department in the training of ministers.

The School of Theology of Boston University has had as its professor of religious psychology and pedagogy for four years, Norman E. Richardson. The required courses in pedagogy and psychology take two hours a week throughout the year. Electives which include the application of principles cover the same amount of time, and "laboratory work" in Boston and vicinity is offered as an elective equivalent to one hour's credit.

The Drew Theological Seminary of Madison, N. J., has made its courses in education elective. Professor William J. Thompson is the head of the department. The work is based on textbooks; three courses of two hours each and a seminar run throughout the year; they include psychology, pedagogy, child study, and teacher-training.

The seminary connected with Colgate University of Hamilton, N. Y., offers two elective courses of three hours each for one period of a three term year, given by President Bryan upon the general topics of religious psychology. An instructor in

religious education offers a two-hour elective running through two terms, upon Sunday-school work.

Auburn Seminary offers six elective courses of one hour each for one semester, covering the field in a general way. President George B. Stewart, Professor Street, and Dr. McKinney are the teachers in charge.

Rochester Seminary offers four courses in religious education of thirty-two hours each, those on introduction and on psychology being required, while those on the Sunday school and on adolescence are elective. Professor Henry W. Robins is in charge.

The Meadville (Pa.) school is arranging for a considerable part of the work in religious education to be done during the summer quarter, which will be conducted at the University of Chicago. The local work during the other quarters consists of ten lectures on child psychology by Professor Robert J. Hutchison of the philosophical department, and of thirty hours in the department of sociology under Professor Anna Garlin Spencer, which introduces the principles of moral and of religious education. There is no practice work to report.

Oberlin Seminary gives courses in religious education which are so supplemented by college courses in education and in psychology that "a student could make out a full course in these three departments if he wished to specialize." The specific courses in religious education are in the department of practical theology, and are given by Professor George W. Fiske. They are the principles of education and the phenomena of adolescence, two hours each for one semester; and the conduct of the Sunday school, which is included in the course in church administration.

The Chicago Theological Seminary, which is about to remove to the vicinity of the Chicago University for the advantages offered there, has had a department of religious education for five years, under Professor Frank G. Ward. The required courses have been four two-hour courses, of a quarter each, covering introduction, outline studies of human nature, the materials of religious education, and administration.

The Garrett Biblical Institute of Evanston, Ill., has the advantages of the Northwestern University, and advertises courses "to prepare students for directing moral and religious education in the Sunday school and in other agencies of the modern church." Dr. William J. Davidson of the Institute and John A. Clement, Ph. D., of the university are the professors. The required work in the Graduate School is a two-

hour semester course in principles of education and child study, and a two-hour semester course in the materials of education. In the Diploma School a similar amount of time is given the same subjects, using textbooks. Adolescence, Christian ethics, and the history and principles of education are additional courses listed.

The Iliff School of Theology in Denver, Col., gives a one-hour course throughout the junior year covering introduction and child life; also a two-hour course throughout the senior year covering psychology, pedagogy, and the Sunday school. The professor of religious education is J. N. Rodeheaver.

The Pacific Theological Seminary and the Pacific Unitarian School for the Ministry, of Berkeley, California, work together and in conjunction with the University of California. Professor Charles E. Rugh of the university gives a two-hour semester course on the psychology of child development, which is required work by both seminaries. Arthur M. Smith, lecturer in the Unitarian School, gives a required course of one hour throughout the year on the organization of religious education; Miles B. Fisher, instructor in religious education in the Pacific Seminary, gives the same amount of time to an elective on the same general subject. Professor Richard G. Boone, and Instructor John S. Bolin, of the educational department of the university, offer further courses which may be accepted in part as requirements toward the theological degree.

The Eugene Bible University, affiliated with the Oregon State University, offers a four years' course, leading to the A. B. degree. The instructors are E. M. Paterson and E. E. Lane. Ninety-six hours are given to the history of education, forty-eight hours to each of the following: pedagogical psychology, general psychology, religious education, psychology of religion, and Sunday-school history and methods.

The Biblical Department of the Vanderbilt University of Nashville, Tenn., has taken steps to establish a School of Religious Education. Temporary provision for meeting the growing needs of this department is made through the appointment of Adjunct Professor Cunningham who gives courses on the principles of religious education, and also on the agencies for religious education.

The main facts regarding this latter section of Group II may be summed up under the following statements.

1. There is an earnest endeavor to provide students with an insight into their tasks as ministers responsible for the religious

education of their future parishes. There is but little practical recognition of "the new profession," as a separate branch of work in the church. This is due in some cases to a failure to see the need of such a separate department; in other cases to an inability to cope with the demand on account of a lack of funds, or of teachers available for these courses. The degrees offered are the theological degrees, in course.

2. The fact of a lack of teachers technically trained for this department follows from what has just been said. This does not in itself mean that there is a lack of scientific method. A professor may carry over his habits from one department to another and if he is thorough in one he may be thorough in the other. The instances of religious education being coupled up with New Testament, or history, or philosophy, rather than being conveniently hitched on to the omnibus department of pastoral theology, may be an evidence that the best man available is chosen without regard to his title. However, there is a serious lack here which must be met with as much haste as is consistent with worth.

3. The courses are elementary; the lecture method predominates; where textbooks are used they are of the hand-book order with general works for collateral reading. The fact that the courses offered are so widely elective is an interesting item. It can not mean in this group, as it may in the next one, that much of the work has been done before coming to the seminary; it must mean that this new department is not finding it easy to get its own regular chair around the already crowded theological table.

4. The reports on practice work leave much to be desired. The teaching of Sunday-school classes predominates. It is often true, to quote Dean Hodges again, that this "has only an informal connection with the studies of the school." Under the best circumstances this work affords drill in matters educational, but it is an open question as to whether this drill may not in many cases prove to be drill in things as they should not be. Even the saving reports and discussions that may be called for do not bring the order of work done up to the rank of model-school teaching under a critic teacher.

The opportunities for drill on the expressional side of education, such as is afforded by recreational centers—take Rochester, N. Y., for example,—and such courses as that offered at Garrett Biblical Institute on games and their supervision, by a competent man at the university gymnasium, are full of promise in a needed direction.

## III

A third group of seminaries is made up of individual schools and of theological centers which need more extensive mention, either because of work done or because of points of view.

I. Brief mention must be made of the Harvard center, which is a case in point of the latter order. This center includes the Harvard Divinity School, the Episcopal Theological School, which has already been treated in group I, Andover Theological Seminary, and,—a little one side and independent of Harvard, but with much the same approach—the Crane Theological School of Tufts College. This last school announces “a course which combines the A. B. and B. D. work in such a way as to give at the outset a comprehensive view of modern religious leadership.” The courses for the two degrees are then sandwiched in “after a natural order and in such a way that the students understand why they take the various subjects and what bearing they have upon their training for the ministry.” This program includes in its requirements for the combination degrees, the following subjects which have a direct bearing upon religious education, namely, under the head of science, biology; under the head of philosophy, religious psychology; under the head of sociology, pedagogy, which is made to include the whole problem of religious education; and physical education.

Andover Seminary states that it relies for work in education upon the courses furnished by Harvard University. Harvard Divinity School in turn offers a half course in principles and methods of religious education by Assistant Professor Holmes of the university faculty; and also makes provision for courses related to theological study to be taken under the Faculty of Arts and Sciences. A private and unofficial letter sets out the point of view under discussion in an illuminating fashion, in saying: “Whatever else the men are offered, they should be required to have the fundamental university courses on which to build; and it is far better to stop with these general courses than to give special instruction without them, as if religious education were something subject to different rules, or no rules, for that matter.”

The university announces extensive courses for the professional preparation of students for teaching and for school administration. They include principles and problems of modern education, the history and philosophy of education, educational psychology, and seminars for more specialized work.



The professors in this department are Paul H. Hanus, E. C. Moore, Assistant Professor W. F. Dearborn, and Assistant Professor H. W. Holmes.

The degree in course in the Divinity School is Bachelor of Theology. Further graduate degrees offered are S. T. M. and Th. D., and in special cases A. M. and Ph. D.

2. The Yale School of Religion connected with Yale University has its department of religious education to prepare men — (1) For Biblical teaching and religious instruction in preparatory schools and colleges; (2) For directorships of religious education in the churches; (3) For the educational and religious work of Young Men's Christian Associations; (4) For intelligent leadership as Christian laymen in urban and rural communities. To this end it furnishes a thorough training in the history and essential nature of religion; in the Old and New Testament Scriptures; and in the nature, philosophy, history, organization, and practical workings of the Christian religion. The work of the four main groupings of the courses in this department is based on a requirement of fifteen hours per week (besides rhetoricals) throughout the year. Elective studies must be chosen from a group of courses closely related in character to those prescribed. Each of the first three groups, if pursued for three years, leads to the degree of B. D. The fourth group is a one-year course intended primarily for laymen. The instructors within the distinctive departments of religious education are E. Hershey Sneath, Professor of the Philosophy of Religion and of Religious Education; Henry B. Wright, Professor of Christian Methods; and (during 1914-15) Luther A. Weigle, Lecturer on Religious Education. Instructors who belong to other faculties of the university, and who give courses in this department are: Charles F. Kent, Professor of Biblical Literature; Assistant Professor Arnold L. Gesell; Edward H. Cameron, Assistant Professor of Psychology; George Dahl, Assistant Professor of Old Testament Literature and Director of Religious Work; and Charles D. Hine, Lecturer on Education.

The courses offered in general pedagogy cover principles of education and educational hygiene, educational psychology, methods and courses of study, and school organization. Under religious pedagogy, courses cover principles and methods in religious education, the history and materials of religious education, the psychology of adolescence, and the leadership of Bible-study groups.

The degrees which are offered in connection with the School

of Religion are the D. B. in course, and the degrees of M. A. and Ph. D. for graduate study. The last two require two years and three years of residence respectively.

Among the university libraries is a reference library of religious education which contains a large collection of books on Sunday school and other forms of religious education.

3. The Hartford Seminary Foundation embraces the Hartford Theological Seminary, the Kennedy School of Missions, and the Hartford School of Religious Pedagogy. Altogether they constitute as a matter of fact, the Hartford Theological University. The School of Religious Pedagogy was organized in 1885 under the name of School for Christian Workers. In 1897 it was given the name Bible Normal College. In 1902 it was affiliated with Hartford Theological Seminary. Its announcements make a catalogue in themselves in the general catalogue of the Foundation, of nearly forty pages. The design of the school is summed up in the following quotation from its catalogue: "The large and increasing demand from churches and other religious organizations for salaried Sunday-school and primary superintendents, normal teachers and field secretaries; from boys' and girls' clubs, for superintendents; and from missionary organizations, at home and abroad, for thoroughly trained teachers, is conclusive evidence that a new profession is rapidly developing within the church. To pioneer this new profession, and to secure and equip thoroughly men and women who are qualified by nature and preliminary training to fill it, is the central design of the school." The scope of work involves the three central ideas of the Bible, child, and teacher. The diploma course of study covers two years and requires 420 class hours of work each year. The degree of Doctor of Philosophy, attainable only by those holding the Bachelor of Arts degree, requires a minimum of three years' work. The degree, Master of Pedagogy, may be secured by graduates of an approved college after two years' residence work, by graduates of a college and theological seminary after one year's work, and by those who have the Bachelor's degree in pedagogy after one year's work, in residence. The degree of Bachelor of Pedagogy requires the completion in high standing of the diploma course and two years of additional study.

The courses of study which are directly related to the department of religious education are as follows: (1) Psychology, under George E. Dawson. These courses are thirty hours in length and ten in number, and are conducted from the point of view



of the biological sciences. They cover neurology, the psychology of the intellect, of habit and instinct, of religion and racial psychology; also the physical and mental development of children, genetics, and defective and delinquent children. (2) Pedagogy, under Edward P. St. John, as resident Professor of Pedagogy, with Ralph E. Diffendorfer as lecturer on missionary education in the Sunday school; Louis H. Koehler as lecturer on Sunday-school administration; Wilhemina Stooker as lecturer on the elementary departments of the Sunday-school; and Franklin McElfresh, Ph. D., as lecturer on teacher training and organization of Sunday-school work. The courses by the lecturers are ten and twenty hour courses. Professor St. John's courses are as follows: a sixty-hour course on the fundamental principles of moral and religious education, a thirty-hour course on each of the following: general method, normal class method, and Sunday-school curricula; ten-hour courses on the history and principles of education, story-telling, the education of the emotions, teacher-training work, special methods for elementary grades; also a seminar counting as twenty hours' class work on moral and religious education.

Under home economics, Professor Orissa M. Baxter gives a twenty-hour course on handicrafts and such other subjects as may be used in campfire or settlement work.

Under the department of practices, Prof. Edward H. Knight, gives a ten-hour course on the preparation of courses of Bible Study; Professor Dawson the following three-hour per week practice courses throughout the year; in the work of the visiting teacher; in the laboratory examination of deficient children; and in the laboratory methods of vocational selection. Professor St. John gives a ten-hour course in Sunday-school teaching, and a course with twenty or thirty hours' credit in Sunday-school administration. He also arranges for five courses covering altogether six hours per week throughout the year for work with boys.

Students in the seminary are required to take from seventy-five to eighty-five hours in pedagogy and missions, treating these two subjects together. The student takes these courses in the School of Pedagogy and Missions.

4. The fourth school in this group is the Union Theological Seminary of New York City. In the department of religious education the seminary interchanges work with Teachers College. All courses in Teachers College are open to seminary students without charge for tuition, and large numbers take such courses

as child study, the philosophy and psychology of education, and methods of teaching. Through this combination also the degrees of Master of Arts and Doctor of Philosophy with religious education as a major may be obtained. The department of religious education in the seminary employs the entire time of two men, viz., Prof. George A. Coe, and Hugh Hartshorne. The seminary's announcement groups together its courses in religious education and psychology in the following statement: These courses aim, (1) To render definite and scientifically intelligent the inevitable efforts of students to describe religious facts in psychological terms; (2) To fit prospective pastors for pastoral supervision of the Sunday-school, the young people's society, and other church agencies for the religious training of the young; (3) To furnish technical education for persons who intend to make religious education their life work either as educational directors of local churches, or as Christian Association secretaries, or in secretarial or editorial positions; (4) To promote advanced study and research in the psychology of religion and religious education.

All the courses are elective, but no student is allowed to graduate from the seminary without giving satisfactory evidence that he has at least rudimentary knowledge of the principles and methods of religious education. The courses are as follows: The psychology of religion and the theory of religious education, each two hours for a half year; the Sunday school, two hours for a year, the first half year being devoted to principles of teaching, the conduct of training classes, and organization, the second half year to the religious life of children and the curriculum; practice work in religious education, which counts as a half course or as a full course according to the amount of practice work done; a seminar throughout the year, the subject of which has shifted between the three topics of the psychology of mysticism, the analysis of religious phenomena, and the supervision of religious education; and a course in selected topics in applied psychology.

Special features of the department are as follows: There is a working library of religious and moral education, with separate room, catalogues, and attendants. The class-room instruction is kept close to practical church work by advising students to choose their own problems as topics for required papers, and by offering credit, in the practice-work course, for any work in teaching religion, leading a training class, supervising a Sunday school, etc., that is satisfactorily done under supervision.

The department of religious education has entire control

of the Union School of Religion, which has nearly 200 pupils of all grades from kindergarten to fourth year high school, together with a training class. The school is supported by the seminary and meets in its buildings. From eight to ten seminary students have regular positions in it, but the remainder of the staff is composed of professional teachers. Opportunity is offered for observation work by both students of the seminary and outsiders, many of whom visit the school. Not seldom the whole training class of some church is sent to observe the Union School of Religion. In co-operation with the department of religious education of Teachers College (of which Professor Coe is the advisory head, and Lavinia Tallman, instructor), a Sunday school is maintained at a charitable home for children, the Sheltering Arms. Here the entire work is carried on conjointly by students of the seminary and of Teachers College under official supervision.

5. The University of Chicago makes its work in religious education a subdivision in the department of practical theology. It is conducted in co-operation with the Department of Education, the special problems of religious education being so intimately related to the more general subject. All of the courses in the School of Education are open to the students of the Divinity School under the direction of this department. Courses are arranged to meet the needs of four classes of students: (1) Those who are preparing for the Christian ministry, who will have the pastoral leadership of the Sunday-school and of the educational work of the church. (2) Those who are preparing to be directors of religious education in churches and other institutions. (3) Those who will engage in educational work in foreign lands. (4) Those who desire to fit themselves as specialists for advanced work in the study of religious education problems.

Religious education may be elected as the principal or secondary subject for the doctor's degree. Theodore G. Soares, is Professor of Homiletics and Religious Education. Allan Hoben is Associate Professor in the same department and gives sociological courses in connection therewith. Frank G. Ward, Professor of Religious Education of Chicago Theological Seminary, will be included in the group with the transfer of the seminary to the vicinity of the university. Instructors in other departments offering courses contributory to religious education are as follows: James H. Tufts, George B. Foster, and George H. Mead, act as Professors in the Department of Philosophy, with Edward S. Ames as Assistant Professor. James R. Angell is Head and Professor of the Department of Psychology, with Frank

N. Freeman and Willard C. Gore, as Assistant Professors. Charles H. Judd, Nathaniel Butler, Samuel C. Parker and Walter Sargent serve as Professors of Education. Frank M. Leavitt and Herman C. Stevens are Associate Professors in this department, and Marcus W. Jernegan is Assistant Professor. The Professors in the Department of Sociology are Albion W. Small and William I. Thomas, John F. Bobbitt is Assistant Professor of School Administration, and Elliot R. Downing is Assistant Professor of Natural Science.

The courses are uniformly four-hour courses, continuing through one quarter. The first group is courses in organization and method covering the principles of education, methods, materials of religious education, organization, the religious education of the adult, methodology, Jesus the Teacher, the comparative study of the schools of England, Germany, and the United States, and other topics concerned with public school teaching. The second group is historical in character, covering the history of education in America in three courses, and the history of the Sunday school. Group three relates itself to psychological courses. There are five courses which include individual, genetic, advanced educational, social, and religious psychology. There are four courses upon experimental psychology, one of which includes deficient children. Group four includes under the philosophical and ethical divisions three courses upon evolution of morality, and moral education; and two courses upon the philosophy of religion. Five courses under the sociological group include the method of development of the race, the ethics of sociology, juvenile delinquency and moral education, community forces in moral education, and religion and play.

The survey of Group III brings certain facts out in bold relief.

(1) There is a wide range of service for the new profession of religious educator, namely, in church work, in community service, in secretarial and editorial positions, in organizations like the Young Men's and Young Women's Christian Associations. The importance of the work demands that it be given high professional standing so that it may appeal to men and women of superior promise.

(2) The training for this profession makes drafts upon two sciences. There should be such study as enables one to be a sympathetic and intelligent critic of theological science; the second emphasis is the bed-rock foundation furnished by the science of education, in theory and in practice. Upon these two hang all the law and the prophets in the kingdom of religious

education. And these two are one, for the religious educator must be scientific, or he is sinning against the light; and the scientific educator must be religious, or he is denying the witness of God in the lives of those he touches.

(3) There is still much to be desired in the matter of the art of teaching. The normal drill in this branch of education needs to be as severe as that in a normal college of high standing. Such training demands, not merely the opportunity of teaching classes in schools already existing and the taking over of a Sunday school as a whole, but also the creation and administration of a school for this particular purpose. This is an ideal hard to be attained unto; we cannot afford to wait for it, as we work toward it; we dare not lose sight of the ideal.

But little needs to be said in summing up the whole discussion, for each group bears its own witness. A suggestion and a testimony may conclude this study.

The expressional activities which are finding their relation to religious education call for a changing and increasing emphasis. Those features which are called recreational and social in ordinary parlance are the very genius of moral, if not of religious, education. For, to quote the thought of Professor Patten of the University of Pennsylvania, while certain economic virtues are established by work, one's real character is wrought out in one's leisure time. To give a temper to these hours is a part of the work of religious education. A more far-reaching program than is now current needs to be made.

The testimony is as follows. It was a lecture hour in the principles of education. One of the students of the brighter sort looked up from a brown study, not with a question or a challenge but with the exclamation, "This course is revolutionary!" The context of his thought made his remark applicable to both economic and religious thinking. He was ready for it. The study of catalogues, the perusal of letters, and the various contacts of this investigation lead me to say that this is not true of all of us; not all are ready to follow wherever the trail of the child life may lead. Blessed are the seminaries that have seen and have believed.

## THE DEPARTMENT OF RELIGIOUS EDUCATION IN LAY AND MISSIONARY TRAINING SCHOOLS\*

WALTER PALMER BEHAN, PH.D.

*President, the Baptist Missionary Training School, Chicago*

Number of schools.....	61
Number of returns.....	46
Number giving no data on Religious Education.....	10
Total number upon which this study is based.....	36

11 of the 36 have Religious Education Departments.  
25 of the 36 do not have Religious Education Departments.  
But 19 of the 25 offer courses in Religious Education.  
6 of the 25 have no work in Religious Education.

9 Schools have 14 professional Religious Education instructors.

1 School is devoted entirely to Religious Pedagogy. (Hartford School of Religious Pedagogy)

Length of time given to Religious Education in these schools varies from 1 to 6 hours per week.

Following is a list of schools that have Departments of Religious Education:

1. The Scarritt Bible and Training School. (Kansas City, Mo.) M.E.
2. Cincinnati Missionary Training School. M.E.
3. Chicago Training School for City, Home, and Foreign Missions. M.E.
4. The Baptist Missionary Training School. (Chicago, Ill.) Bapt.
5. Presbyterian Training School. (Chicago, Ill.) Pres.
6. Bethany Bible School. (Chicago, Ill.) Brethren.
7. Bible Teachers' Training School. (New York City) Independent.
8. Kennedy School of Missions. (Hartford, Conn.) Independent.
9. Hartford School of Religious Pedagogy. (Hartford, Conn.) Independent.
10. International Young Men's Christian Association College. (Springfield, Mass.) Independent.
11. Friends' School for Social and Religious Education. (Swarthmore, Pa.)

List of schools which have courses in Religious Education, but no regular Department of Religious Education.

1. National Training School, Young Women's Christian Association. (New York City) Independent.
2. Young Men's Christian Association College. (Chicago, Ill.) Independent.
3. Union Missionary Training Institute. (Brooklyn, N. Y.) Independent.
4. The Moody Bible Institute of Chicago. Independent.
5. Schauffer Missionary Training School. (Cleveland, Ohio) Cong.
6. College of Missions. (Indianapolis, Ind.) Disc.
7. Florence H. Severance Bible and Missionary Training School. (Wooster, Ohio) Pres.
8. St. Louis Bible Training School for Lay Workers. Pres.
9. Church Training School and Deaconess House. (Philadelphia, Pa.) P.E.
10. New York Training School for Deaconesses. P.E.
11. Deaconess Training School of the Pacific. (Berkeley, Calif.) P.E.
12. The Woman's Training School. (Kansas City, Kan.) Bapt.
13. Woman's Missionary Training School. (Louisville, Ky.) Bapt.
14. Northwestern Bible and Missionary Training School. (Minneapolis, Minn.) Bapt.

\*A more extended survey of training schools by Dr. Behan will be published in a later issue of RELIGIOUS EDUCATION.

15. New York Training School for Deaconesses. M.E.
16. Training School for Christian Workers. (Boston, Mass.) Bapt.
17. D. W. Blakeslee Memorial Deaconess Training School. (New Haven, Conn.) M.E.
18. Seattle Bible Training School. M.E.
19. Michigan Training School. (Grand Rapids, Mich.) M.E.

In the schools which have regular Departments of Religious Education, the following courses are offered:— (the numbers indicate the schools in the first of the above lists.)

*School No. 1*

Courses	Hours per week	Hours	Total	Professionally Trained Instructors
Bible Pedagogy.....	1	30		1
Modern Sunday School.....	1	30		..
Teacher Training.....	1	30		..
Organization of Church Work.....	..	6	96	..
Field Work in Religious Pedagogy.....	2	60		..
Field Work in Church Activities.....	2	60	120	..

*School No. 2*

Psychology.....	4	40		1
Relig. Psychology and Pedagogy.....	4	40		..
Religious Pedagogy.....	4	40		..
Individual Evangelism.....	4	40		..
Public Evangelism.....	4	40		..
Public Address.....	4	40		..
Hymnology.....	2	20		..
History of Relig. Education.....	4	40	300	..

*School No. 3*

Psychology.....	1	18		2
Ethics.....	1	18		..
Epworth League Methods.....	2	9		..
History of Religious Education.....	1	18		..
Principles of Teaching.....	2	18		..
Theory of Education.....	2	18		..
Modern Sunday School.....	2	18		..
Materials and Methods of Religious Education.....	3	18		..
Evangelism.....	1	18		..
Child Psychology.....	1	18	270	..

*School No. 4*

Psychology.....	4	56		3
Pedagogy.....	7	77		..
Religious Education.....	5	55		..
Modern Sunday School.....	8	88		..
Psychology of Religion.....	2 & 2	28 & 28		..
Story Telling.....	2 & 2	22 & 22		..
Lesson Construction.....	2	22		..
Bible Pedagogy.....	2	22		..
Special Problems of Religious Education.....	4 & 4	56 & 56		..
Ethics.....	2	22		..
Philosophy.....	2	28	582	..

*School No. 5—Same as No. 3**School No. 6*

Religious Pedagogy.....	3	90		1
Psychology of Religion.....	3	30		..
Ethics.....	3	30		..
Psychology of Religion.....	3	30	180	..



*School No. 7*

Bible Pedagogy.....	1	31	1
Psychological Foundations.....	1	31	..
History of Education.....	1	31	..
Psychology of Religion.....	1	11	..
Philosophy of Religious Education.....	1	20	..
Adolescence.....	1	30	..
Graded Sunday School.....	1	11	..
Modern Tendencies in Education.....	3	90	255

*School No. 8*

Neurology.....	..	30	2
Genetics.....	..	30	..
Pedagogy.....	..	60	..
History of Education.....	..	40	..
Story Telling.....	..	70	..
Intellect.....	..	30	..
Psychology of Habit.....	..	30	..
Psychology of Religion.....	..	30	..
Racial Psychology.....	..	30	..
Educational Emotion.....	..	10	..
Special Methods.....	..	10	..
General Methods.....	..	30	400

*School No. 9*

Entire Course.....	..	..	..
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*School No. 10*

Psychology and Religion.....	1 term	35	2
Principles of Education.....	2 terms	70	..
Methods.....	3 terms	105	..
Psychology.....	5 terms	175	385

*School No. 11*

Child Psychology.....	2	24	2
History of Religion.....	..	..	..
Psychology of Religion.....	..	12	..
Sunday School.....	1	12	48
Principles of Teaching.....	2	..	..

## DIRECTORS OF RELIGIOUS EDUCATION IN CHURCHES

HENRY F. COPE

*General Secretary of the Religious Education Association*

Defining Director of Religious Education as one whose entire time is devoted to the direction of the educational activities within a local church, and who has had some degree of professional training for this work, there are 127 men and women thus employed in churches.

They are divided as follows:

Baptist.....	22
Congregational.....	32
Disciple.....	4
German Evangelical.....	9
Methodist.....	6
Presbyterian.....	16
Episcopal.....	5
Unitarian.....	17
Scattering.....	16

As to preparation. The greater number are college graduates. Only a small number have had any considerable specialized professional training, though many have taken some work in religious education in the course of their seminary training.

No standards have been established by the churches. There is a growing tendency to consult the office of the Religious Education Association on the employment of Directors. We urge upon churches the wisdom of requiring a certain degree of training in applicants for the office.

As to the present supply. There is at this moment no apparent lack of workers, but if a rigid standard of professional training were insisted upon, it would be hard to find a sufficient number to fill the necessary positions. A large number of churches are waiting until the general business situation shall improve, when they expect to engage Directors. There can be little doubt but that there will be a very large number of openings at an early date.

There is very little tendency on the part of churches to retreat from the plan of employing professional Directors, although the recent general conditions of business have put their courage to the test in what has been to many a novel experiment.

### *Suggestions*

1. A Director should be defined as one who has received special training in educational activities and in the literature and philosophy of religion, and whose entire time is devoted to the direction of the educational work of a church.

2. Professional training. Every Director should be a graduate from a recognized college, having completed the arts course. In addition Directors should be required to have taken at least three years of specialized work in religious education, provided however that one year of such work may have been taken during the undergraduate course.

Courses in religious education must be carefully defined as including only those that are organized upon the conception of the processes of religious education. Super-imposing a course in psychology of religion or one on the organization of the Sunday school on the regular work preparing for preaching does not constitute a course in religious education. Standards of training ought to require that at least one-third of the graduate work should be taken in principles of education as applied to religious service; at least one-sixth in laboratory or practice work; one-

sixth in psychology and philosophy (it might be better to say one-sixth in psychology); and the remainder in the materials of religion, and in the general organization of religious activities. A professional course should include a large amount of laboratory and practice work. Emphasis should be laid upon the educational side of training. Opportunity should be afforded for original work, and the professional spirit should be cultivated in the direction of scientific contributions to the data and philosophy of religious education.

We would especially urge that efforts be made to secure the continued development of Directors while in service. Churches should provide time for study, and salaries adequate for the purchase of books and for attendance upon educational conferences and conventions.

3. Supply of workers. The supply depends, *first*, on the dignity, the permanence, and value of the position. We must insist that Directors have a distinct function in the churches, that their specialized skill is absolutely necessary, and that to them must be committed the responsibility for the educational aspects and departments. The Director must be regarded as the expert adviser and the responsible executive of the educational department of the church. He should be responsible to whatever may be the proper local authorities in the church, and his work should be supported and guided by a board of religious education in the church. His tenure of office should be properly established, and usually upon the same terms as the pastor of the church.

*Second*, the supply depends on vocational direction in college. Here is a new profession, a field of dignity and usefulness of a modern character for efficient and trained men and women. Its opportunities should be made known by presentation by the professor of religious education, by visitations from others who can present this profession, and by deans and presidents who realize its opportunities. The supply must be recruited still further back by the influence of the evident position of the Director in the life of the church in the community. We must therefore protect Directors from the tendency to make them errand boys, secondary factors subservient to the ambitions of the pastor, or subject to the whim of ignorant amateurs in the Sunday school.

All Directors should know of the Department of Church Directors in the Religious Education Association. This is the professional organization of this group. The president for the

current year is Rev. Herbert W. Gates of Rochester, and the secretary, Miss Mary Lawrence, First Congregational Church, Providence, R. I.

## BOY DEPARTMENT WORKERS

PROF. J. M. ARTMAN

*The Young Men's Christian Association College, Chicago*

[Professor Artman was requested to answer these questions: 1. What Boy-Department Workers may be regarded as professional workers in religious education? 2. What training does the Young Men's Christian Association provide for them?

After premising that all the activities of this department have religious education as their proper aim, he reports as follows:]

The Association of Boys' Work Secretaries, some 250 of whom met at Culver, Indiana, in May, 1913, states in its "Declaration of Purpose" that "The purpose of the Boys' Division of the Young Men's Christian Association is the complete religious education of the boy. By religious education is meant the co-operation of all forces—spiritual, mental, physical, moral and social—designed to bring boys to follow Jesus Christ as Savior and Lord; to active membership in the church; and to inspire and train them for service in the Kingdom of God at home and abroad."

Again, the report of Commission No. 2 for the Culver Assembly states that Community boys' work is teaching us to look upon the life of the community as a whole. It asks us to become intelligent concerning the conditions surrounding child life and the laws governing its development. We are obliged to become students of the social problems of our time. The touchstone of them all is the life of the child. Almost, if not every question involved grows out of the necessity of protecting his birth and development.

"Community Boys' Work, therefore, is something deeper than a program of activities, although in its practical application it may be largely that. Its program must be framed to meet conditions resulting from unfavorable heredity and environment in the life of the boy as well as to take advantage of and develop that which is favorable. Its work is conditioned upon the facts of the situation. It must ascertain these facts and plan accordingly."

The leaders of the Young Men's Christian Association, and especially the leaders in work for boys, would be the last

to claim that every employed officer or boys' secretary is a bona-fide religious educator. They are very conscious that many employed officers and boys' secretaries work in superficial ways, as mere purveyors of activities, without well defined plans. They say that such haphazard work, whether in the Association or church, cannot be called religious education. These same leaders do say, however, that every secretary, especially for boys, who is really living the spirit of the organization of which he is a part is, in a true sense, a religious educator.

It is impossible, therefore, for the writer to act as judge over these men, dividing them so as to include in one group those entitled to be called religious educators, and in the other those not so entitled. It perhaps would be equally hard to so designate the workers in churches and Sunday schools. Some pastors are religious educators, while some are not. It is safe to say, however, that the large majority of the boys' secretaries of America fulfil the requirements, and the percentage of such men is daily increasing. The two Young Men's Christian Association Colleges — at Chicago and Springfield — educate entirely from the above point of view. This includes all departments, physical, educational, secretarial, as well as those specializing in work with boys. This does not mean simply that the definite courses in the Bible and religious education are from this point of view, but that *all courses*, biological, sociological, psychological, etc., are presented with the view of making the students resourceful and efficient as religious-social engineers.

Both these colleges have chairs of religious education with suitable courses on the principles, methods, and agencies of religious education. The courses offered by this department are not considered as the whole of the study of religious education. As said above, all courses — biological, sociological, psychological, Biblical, as well as physical activities and play — are definitely designed as courses in social-religious engineering.

The seven summer schools, to which more than half of the employed force of the Associations go each summer for from two to four weeks, offer courses along these lines. These include practical courses in the English Bible, lectures by experts on psychology, psychology of religion, religious education, boy life and leadership, city and rural sociology, hygiene — personal and social, play and recreation, etc., etc.

Frequent conferences and conventions are held by cities, parts of states, states, and men from like situations nationally, in which the problems of developmental life are discussed pro

and con with the help of experts drawn from every available source.

The Hour Glass Club (an hour of systematic study a day) should be mentioned as a training factor for boys' secretaries. This club recognizes the necessity of constant study if men are to keep up with the advancing world in this matter of religious-social engineering. Over 150 boys' secretaries belong to the club for the purpose of having intelligent and consistent direction of their study. The purpose and scope of the club is to foster the vocational, cultural and recreational development of all its members. The Hour Glass Club "recognizes perfectly well that a man may be a hustler, having a cheerful disposition, attractive manner and abounding energy, and yet accomplish little work of real worth. Unless his efforts be intelligently directed, unless they be highly spiritualized, unless they be well reinforced by the power of God, they are apt to be puerile in operation and futile in effect. And so the Hour Glass idea is simply this — a man must study his problem from several different angles and he must increase his resources in order to do the most effective work."

The Association of Boys' Work Secretaries of America is a very vital factor in training. Over 330 secretaries now belong to this association which holds a conference once in two years and in the meantime keeps all members informed of advances and new ideas and ideals in work for boys. This is a most significant group of practical religious educators. They are studying every phase of developmental life and every instrument and agency that lends itself to steering life into channels of complete fulfillment.

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## THE SCIENTIFIC POINT OF VIEW WITHIN THE CHURCH

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What the church most needs and always will need is, of course, religion. Her defects are always religious defects; her real triumph always consists in increased communion between God and man — communion of feeling, or of labor and sacrifice, or of insight. The need of the scientific spirit within the church is a religious need — the need of seeing facts with the impartiality of God's own mind; the need of seeing like things as like, and

different things as different, just as God sees them; the need of seeing in human life and growth the causal connections in accordance with which God himself is educating the race. Lack of this spirit implies religious defect. Absence of it means that the church does not care to make the distinctions that God makes in the structure and processes of mind; and it results in this, that the church does not really accept God's ways of doing things but seeks some shorter, less expensive, way.

We who resort to psychology, and biology, and educational experiments in order to find out what the church should do with its children, have no desire to substitute devices of man for the operations of God in the souls of children. We seek rather to test our devices by the laws of spiritual growth, assuming that these laws are divinely ordained. We stand for religious efficiency, that is, God's will actually done. This means that we must know what is happening with the children in our churches. We will not be content to guess what is happening; we must see the facts. We will give to traditional methods such respect as their known results justify. On the other hand, we will love nothing that is new unless it gets results. To be scientific means for us that we must be teachable, avoid getting into ruts, be willing to confess our failures. The scientific method rebukes us when we are hasty in our judgments; it condemns us when we cling to plans because they are ours; it requires us to be ready for changes, and then more changes, with all the cost that change involves. But it gives us the comforting assurance that age by age we shall see farther and farther into God's way of making men, and that thereby we shall gain ever increasing control of the destiny of the human society for which He has made us responsible.

The scientific spirit, the spirit of definitely knowing the facts, applies to everything whatsoever that the church does with and for children and young people. It applies not only to the process of teaching a lesson in a Sunday-school class, but also to all the relations of the pastor and of the church board to children and youth; to every item in the work of the superintendent of the Sunday school, the work of the secretary, the work of the treasurer; to every young people's society, boys' or girls' club, catechumen's class; to social affairs, athletics — everything.

It is the rare church that really knows the facts of its own situation in all these directions. Thrice rare is the church that has compared itself at all these points with the most ap-



proved standards. In this respect, however, the churches are not as far behind other educational institutions as one might suppose. The complaint is common that our colleges, our high schools, and our elementary schools also are following traditions of curriculum and method that will not stand scientific tests. In our whole educational system, in state as well as in church, we are undoubtedly patching up ancient garments without really knowing whether they fit or not. It is at least as hard to secure scientifically grounded reform in state institutions as in the Sunday school. There is the same blind confidence in good intentions; the same inertia of habit; the same failure to know just what is happening and why; sometimes the same distrust of scientific method — as if it proposed to lay unwashed hands upon holy vessels.

But let us not make this discussion too general. Let us illustrate the point of it by showing just how the spirit of science can get us forward in practical details. Suppose we start with the question, To what extent do the pupils of a given Sunday school become full or confirmed members of the church before they withdraw from the school? How many pastors really know? I have found pastor after pastor who could not tell how many pupils twelve years of age and over remain outside full membership; much less how many of these pupils are males and how many females, or what their ages are. I have found pastors who could not even tell how many pupils in their school had come into full membership in the church within the past year. Suppose now that at the end of every year each Sunday school should make out a balance sheet that would account for the church relations of every pupil old enough to be a full or confirmed member. Thus:

*Sunday School of the* \_\_\_\_\_ *Church*  
CHURCH RELATIONS OF PUPILS 12 YEARS OF AGE AND OVER  
Annual Report, December 31, 191—.

	Age 12		Age 13		Age 14		ETC.	Total	
	M	F	M	F	M	F	ETC.	M	F
Full members on Jan. 1st									
Became full members this year .....									
Full members at this date (Dec. 31)* .....									
Not yet full members. . .									
Totals .....									

\*Allow for any full members who have died or withdrawn from or been received into the school during the year.

Just as every business firm accounts at the end of its fiscal year for every dollar received, so this annual report accounts for all pupils of adolescent age and over. By studying such reports for a series of years, you can definitely know whether more boys or more girls come from your school into full church membership, and at what age they come. The report for any year will show just what task remains to be done — just how many male pupils and just how many female pupils are eligible for full membership, and just how many there are of each sex at each age.

Knowing these facts, you can now go on to study causes. Why are more pupils received at one age than another? If there is disproportion between the sexes, why is it? Why are not all the pupils received into full membership before adolescence is over? The scientific spirit warns us not to answer these questions hastily. Let us not be too ready to assume that it is the perversity of certain young persons that keeps them out of the church; let us not be too ready to say that boys stay out because they are naturally less religious than girls. As a matter of fact, what is church membership from their point of view? Do we really know? In each individual case there are specific causes at work — in the home, in the environment of school, street, amusement. In each case there is a Sunday-school experience of a particular kind. On what, as a matter of fact, have you relied to bring these pupils into full membership in the church? What reason have you to suppose that this upon which you have relied is the most efficient of all available means? And do you know, or do you merely guess, that the plan upon which you have relied has been carried through in detail?

The scientific point of view consists essentially in insisting upon seeing what is here, and upon counting it if possible. It is the most practical point of view in the world. It is a divine bar of judgment before which nothing finally counts but intelligent consecration. It does not subordinate the church to anything outside the church. Child study and educational psychology are not breaking into the sanctuary, for every Sunday school is already acting upon some conception of what children are like, how their minds grow, and how they should be taught. The problem for us is not, Shall we have theories on these matters? but, What kind of theories? The training of workers from the scientific point of view involve such humble inquiries as these: What are we trying to accomplish? Just what are we doing to this end? Where have we learned our present ways of doing

things? What effect has each of these ways upon our pupils? Why just this effect? These are *our* problems. They are not invented outside, and then foisted upon the church; they arise within the church's own work. As a matter of fact, you can not face a single question of efficiency in getting results without needing child psychology and the principles of teaching. Note how our analysis of accessions to the church led us at once to child study (the significance of age, sex, and environment) and to analysis of the teaching process. So it is always.

Take as another simple and pressing problem the hold of your Sunday school upon its pupils. You are aware of the common complaint that we do not hold our pupils well, especially boys, after adolescence sets in. How does the scientific method apply here? First of all, the scientifically consecrated mind will be likely to ask, What are the facts as to the hold of my own school upon its pupils? Instead of inarticulate moaning over an ill-defined defect, there will be an insistence upon knowing just what the defect is, how extensive it is, and what the causes of it are. The first step will naturally be to inquire how many pupils there are of each age and sex in order to discover at what ages the dropping out of pupils occurs, and to what extent the sexes differ in this respect. There are schools—would you believe it?—that cannot give you these simple facts, because no record of enrollment by age and sex is kept. Suppose, however, that we locate and measure the difficulty. We now know how many pupils of each sex drop out at each age. The next step is to determine causes. Here we are back again at child study and the principles of teaching.

If you desire a revival of religion in your Sunday school, go through every item of its procedure and of its organization in this constructive spirit. Do not go through it with a hammer—you can smash things and discourage the workers without either science or sense. But humbly insist that whatever can be known about your school shall be known. You might begin with Sunday-school worship. Precisely what does the leader aim at each Sunday? What does he actually do minute by minute? What is the actual effect of each item upon the pupils? Is the effect the same upon pupils of all ages and of both sexes? How do you account for these results, and for the absence of other results?

In the same consecrated spirit the entire course of study should be inquired into. What lessons and what textbook are in use in this class? On what ground were they selected? What

do you desire to accomplish in this class this year? Is this course the best in all the world for accomplishing this specific result? Why so? How, as a matter of fact, does it work? Do you really know what reactions the pupils make to it? Do you know why they make just these reactions? To what extent are these reactions due to the lesson material, to what extent to the textbook's treatment of it, and to what extent to your own methods? Similarly, every process, by whomsoever performed, from pastor to janitor; every piece of material, whether in class teaching or in worship; every sort of result upon each sort of pupil—all this is to be observed, and known, and judged.

Not to stop with guesses as to the facts; not to acquiesce in anything because it's what we've always done; not to condemn without a fair hearing of evidence; not to discard anything without definite knowledge of something better to take its place; but to insist upon making ourselves efficient in getting results ascertained to be there, never covering up our faults, and never evading difficulties but always facing them—this is at once the scientific point of view and the religious point of view in religious education.

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## THE RIGHTS OF THE SCHOOL IN THE LIFE OF THE CHURCH

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I shall endeavor to treat, first: of the rights of the school in the life of the church and also of the rights of the child in the administration of the school.

1. *The Bible school has a right to an adequate place in the life and work of the church.*

By an adequate place I mean, first, one that gives to the school a measure of recognition in keeping with its vital importance in the church's life; and, second,—and this is even more important—an opportunity to do its best work for the church and for the Kingdom of God.

Any commercial enterprise conducting its business affairs with reference only to immediately apparent demands, and with little or no consideration for future needs, would be considered faulty in the extreme, and its inevitable failure would occasion neither surprise nor sympathy. I am reminded of the remark of a business man—made some years ago, I am glad

to add — to the effect that the church must certainly have the direct aid of Divine Providence to be able to live and flourish with so little of foresight as it often shows.

It is quite unnecessary to argue in this presence the vital importance of adequate training of the child to the future welfare or even the future existence of the church. Statistics show that 75 to 80 per cent of the additions to church membership come directly from the Sunday school, and the indirect results of its influence are impossible to tabulate. The future of the church depends upon the constant accession of young people to its membership. Such accessions are voluntary and depend upon the formation of ideals and the development of character in accordance with the aims and purposes of the church. How are such ideals to be acquired and such character developed if not through the right kind of religious training, a training which is not being given in adequate measure through the church service itself, for the simple reason that the children do not attend these services in very large numbers. It must be done through the Sunday school and the home, if at all.

It seems reasonable to accept without further discussion the fact that the Bible school is of vital importance to the future of the church. We fear that it is equally certain that the school has not yet been accorded the recognition and the place in the plans and expenditures of the church which its importance demands. In spite of the urgency with which this point has been pressed, and the undoubtedly increasing tendency toward better things, freely and gratefully recognized, it is still true in great measure that the church has not yet come to intelligent appreciation, much less full recognition, of its educational responsibility. I do wish, however, to emphasize the hopeful aspect implied in the foregoing statement. There is a growing tendency in the right direction evidenced by the increasing demand for trained leaders, directors of religious education, leaders in boys' work and the like, a demand which has made itself felt in the theological seminaries and schools for teacher-training, colleges and universities.

The place of the educational ministry and the certainty of its future development may be considered as assured, alongside of the regular pastorate, with equally high standards and requirements and with equal recognition and authority in its special field of work.

We do not believe it to be a too optimistic statement that, before many years have elapsed, the church that is not making

provision for this part of its work, adequate to its needs and ability, will feel itself hopelessly outclassed and out of the running.

With such a prospect in view we wish to suggest some items in an adequate program.

1st. The school has a right to a place entitling it to the name of Church school. That is, it will be regarded as an integral part of the church organization, not a separate institution. Its claims for financial support will be among the first to be considered, not the last, as is now too often the case. Note the statement, upon one screen of this year's exhibit: 90½ per cent of the church funds spent on its adult work, 9½ per cent on the school.

The problems of the school administration, the correlation of its work with other departments of church activity, its standards of efficiency, the selection and training of teachers; these and similar questions will receive the careful consideration of a committee on religious education, appointed by the church and ranking in importance and influence with any other board or committee of its creation. The details of such an organization have already been thoroughly outlined in the report of the Commission on Correlation of the Educational Activities of a Local Church, presented at the Cleveland Convention of this association, and still further elaborated by the chairman of that commission, Professor Athearn, in his invaluable book, "The Church School."

2nd. As indicated in the report and book just mentioned, the Church school will have, wherever possible, the leadership of a trained expert who, whether professionally called such or not, shall be director of the religious educational activities of the church, and whose authority and leadership in these special activities shall rank with that of the pastor in other lines of the church work. This man shall be above all an administrator, and skilled in the leadership and training of teachers and other workers.

3rd. When once the church is embarked upon such a plan of action it will recognize the importance of providing, not only sufficient time, but the most favorable time possible, for the sessions of the school. In the large majority of our churches the session of the school is held at the time which, from the standpoint of efficiency and good educational work, is probably the worst time that could possibly be selected out of the twenty-four. The noon hour for Sunday school means, first of all,



that in the average church the school can have no known time for beginning, but is at the mercy of the pastor or the church choir when either of them chances to lack terminal facilities. I know such schools which advertise their session as at twelve o'clock but who count it a rare privilege if they can begin by ten minutes past that hour. Of what earthly use is it even to speak of the habit of punctuality on the part of pupils under such conditions. I have heard pupils in such schools compare the schedule of their day school work with that of the Sunday school, and not to the credit of the latter.

Again, this noon hour makes it almost certain that the time allowed for the school session will be pitifully and ridiculously inadequate. A very large proportion of the membership in every school have a Sunday dinner to think of and many of them know that the responsibility for providing that dinner is theirs. It is only natural then that they will insist upon a prompt closing of the school session. If by chance one o'clock comes before the closing signal is given, they obviate the necessity of giving it by making for the door. I know of schools where anything like an orderly dismissal, to say nothing of a reverential closing service, is made practically impossible by the procession of mothers or older sisters hurrying for the door that they may get home in time. I have sometimes wondered, and I confess often with a desire to see it tried, just what effect it would have upon an unduly prolonged morning church service, if all the officers and teachers and pupils of the Sunday school were to arise and hasten out, in order to be in their appointed places in the school on time.

Again, this hour for the school session takes the child at the time of day when fatigue is at its maximum and the power of sustained attention at the minimum, and the possibility of good teaching or study consequently reduced to the minimum. In our own school we have just recently changed the hour for the session of the kindergarten department, from noon to half-past ten, holding the session at the same time as the regular church service. The immediate relief and delight of the teachers, both on account of having time enough to do their work without hurrying, and because of the greater responsiveness of the children, is a marked testimony to the value of this point.

4th. In such a school, the place of the teacher will be more honorable and the demands made upon the teacher will be increased. The church that takes its educational work seriously will not be content to turn over the religious training of its



future members to illy prepared or incompetent leaders. It will both demand and make possible a training that shall fit these teachers for their work. This it will do in various ways: by maintaining a normal training class as a part of its own graded course of study, by co-operating in the maintenance of interdenominational training schools in the community, and by making it possible for picked young people to share in the privileges of the many excellent summer schools and Chautauqua courses. Again, it is only needful to refer to another report of a Religious Education Association Commission, that upon Teacher Training, which has been issued in the form of a reprint from RELIGIOUS EDUCATION.

5th. It is but the complement of the last point to say that a church working upon such a program will make it possible for a good teacher to do good work by providing adequate equipment and physical conditions. We are glad to note that not many really modern church edifices are erected without more conscious thought for the provision of suitable quarters for the children and youth. We have some way to go yet, however, before we strike quite the right balance between these facilities and the provision made for the adults. I do not wish to minimize the importance of the church service or the value of an auditorium suited to the purposes of worship. But I do feel, and state with conviction, that when choice has to be made between some of the extra æsthetic values and luxuries in the church service and suitable accommodations for the religious educational work, that choice might more often swing to the latter side with great advantage to future generations and to the Kingdom of God on earth.

This is probably sufficient to indicate the lines along which a church that wishes to have a real school will map out its program. Let us now turn to the other phase of the topic and consider the rights of the child in such a school.

At the very outset, let us disabuse our minds of any idea that we are to demand for the child consideration that the church should not be glad to give if it only appreciates the situation. For the only rights worth conserving are those that will make the child of greatest service to the church and to the Kingdom. Just as, in general education, we are demanding from the school the kind of training that shall enable the child to meet the practical requirements of life, so, in religious education, we ask that the child be trained to become an efficient worker in the church and one able to realize the highest religious ideals in his private and social relations.

The items that have already been specified as factors in the creation of a real Church school: trained and intelligent leadership, adequate accommodations and equipment, favorable opportunity for the best work, and the evident respect and consideration of church officers and elders generally for the school and its work;—all these are factors in the problem of giving to the child the kind of training he should have. But there are two other points which I should like to make under this heading, which seem to me vitally important. The child has a right to expect from the school instruction that shall be sufficiently authoritative to produce definite and deep-seated convictions, and a training that shall be sufficiently practical to issue in character.

II. *The Child has a right to authoritative instruction and practical training.*

Ist. Authoritative Instruction. Just in proportion to the importance of any study do we demand trustworthy information. In religion above all things we crave an authority upon which we can rely. Because of this craving we have, in lieu of something better, often given our allegiance to an authority which has been arbitrary, and which too often at critical points in life, has proven unsatisfactory.

The kind of instruction that is to meet the needs of our children and youth today and produce in them that inner conviction which is itself the highest authority, will reach its end, not through disregarding or over-riding the individuality of the pupil, but by respecting and using it. It has often been said that the pulpit of modern days has lost its note of authority through the influence of modern criticism undermining the confidence of men in the written word. This may be true but, if so, the fault is not that of modern criticism but rather the failure properly to apply the methods of criticism and to discover the fundamental truths of Scripture which are in themselves authoritative.

I can make my point clear in no better way than by referring to the example of the Great Teacher. It is recorded that men were "astonished at his teaching, for he taught as one having authority, and not as the scribes." What was the secret of this impression? Was it not that Jesus confined himself mainly to those eternal and ethical principles that are elemental and that carry their own appeal to the conscience and judgment of all mankind? I can find very little in the teaching of Jesus that savors of dogma or theologizing, or that deals with forms or ceremonies, except as he emphasizes their comparative worthlessness. He simply set clearly before men the issues of right

and wrong, expressing himself in terms that were common to their experience, so that they must surely understand just what he meant. Then — and this is the other part of his secret of power — He left them to pass their own moral judgments, knowing well that any moral judgment, to be of value, must be individual. When they came to Him with questions which the Pharisee would have answered with endless casuistry, He made them answer their own queries. "Master, what shall I do to inherit eternal life?" asks the lawyer. "What is written in the law? How readest *thou*?" is the response. And when the lawyer's reply shows that his judgment is correct, then comes the simple appeal to the will: "This do, and thou shalt live." Then, when the lawyer, not content with so simple a solution, attempts to lead the discussion into the more familiar fields of casuistry, Jesus lays the whole matter before him in a word picture so complete and masterly that it has become a classic for all time, and again puts the matter of judgment up to the questioner: "Which of these three, thinkest *thou*, proved neighbor to him that fell among the robbers?" Again the lawyer's reply proved that he saw the point, and again was the issue left with him: "Go, and do thou likewise."

I can think of no better treatment of the whole subject of authoritative religious instruction than is contained in this simple and familiar incident, supported by many others that every student of the life of Jesus will recall. He persistently refused to set himself up as ruler or judge. "I judge not," said He; "the word that I spake, the same shall judge in the last day."

The application of this principle to the matter of religious instruction of our children and youth means this: that we should confine ourselves to those fundamental religious and ethical facts and principles which are concrete and meaningful to them, at the particular stage of experience in which they happen to be, and not overload our teaching with theological glosses or matters which can have meaning only for those of adult experience. The child wants light upon questions that are real problems to him, then and there. He wants help in living today and tomorrow and if he gets the right kind of help for this, never fear but that it will serve him in the hereafter.

And then, having made sure that the truth we present has meaning for the pupil, let us respect him sufficiently, give him credit for enough of conscience and brains to see that meaning for himself. Let us at least give him a chance to do it for himself before doing it for him.

It was a most significant statement, made, I believe, by Superintendent Davis of Grand Rapids, at the meeting of the Council of Religious Education a few years ago, that it was the aim in his schools to cultivate in the pupils the habit of moral thoughtfulness, by bringing them face to face with the moral issues involved in their studies in history, biography, literature and the like, and getting them to pass judgment upon these ethical questions. This is what we need to do in our treatment of scriptural history and biography and in the other studies of the Church school.

The child has a right to more of concrete, ethical instruction that shall appeal to his own conscience and enable him to formulate his own rules of conduct and life, and in so doing he should not be confused by a multitude of considerations which have no meaning for him as yet and which are not essential to his real religious experience.

So much for instruction and impression; the other phase of the topic has to do with expression.

2nd. Practical Training. With the best of ethical instruction, the most discriminating moral judgments and the truest of moral impulses, there will be a fatal lack, if these are not led to function in some kind of expressive activity, for it is thus that character is formed. To quote the words of Dr. Harts-horne at last year's convention: "From the point of view of the educator, religious education consists in providing a series of controlled situations, real and imaginary, which will tend to call forth from the child the type of response in action and attitude that we desire to have become habitual." This statement includes both the kind of instruction we have just been discussing and the kind of training we are now to consider. Jesus presented to the lawyer an imaginary situation calculated to call forth from him the desired reaction in the creation of a proper emotional and intellectual attitude. The subject matter of the school curriculum should be so selected and presented as to do the same thing.

But we must also help to crystallize these mental attitudes into habit by providing real situations, and aiding the child, by example and encouragement, to act properly therein. The child has the right to expect this at our hands. Here is undoubtedly one of the chief problems confronting the Bible school of today. We have made considerable progress in the matter of selecting material for instruction and seeing that it is more closely adapted to the needs of the pupil. But we are still open to the criticism

of trying too exclusively to teach so practical an art as Christian living out of books. With a few honorable exceptions we have done little or nothing in the way of providing graded training in service and in the actual solving of concrete problems.

Noteworthy contributions to the literature of this subject have been made by Professor Athearn in his "Church School," and by Rev. W. N. Hutchins in his "Graded Social Service for the Sunday School." For fuller details these works will be found helpful. Let me attempt to illustrate the main point.

The Church school has to too large an extent confined itself to the discussion of the imaginary situations growing out of the Biblical lessons and left the actual working out of concrete problems to chance or to the miscellaneous efforts of parents or other interested parties. It is time that the school came into closer relations with the pupils' home, school, recreational and vocational activities, in the course of which the real situations are created, and the real character of the pupil is formed as he meets them. It is here that the opportunity for practical training arises, and it will be both informal and formal.

The informal part of such training will come as the teacher, club leader, or parent working in conscious harmony with the school aids the child to relate the instruction of the school to the problems of his own life. To illustrate: Two boys in a certain school had had a serious difference of opinion. Ill feeling was created and finally one of the boys, taking the other at an unfair advantage, punished him rather severely. The teacher of the class, not finding anything that had recently been before them in the course of study that seemed to apply, consulted with the superintendent. The following Sunday, in the devotional service the story of David and Saul was told at that point where David refused to take advantage of his opportunity to kill Saul while asleep. A casual discussion of the story followed in that particular class, with the question put up to the boys as to why David did not avenge himself when he had the chance. The decision on this point was left to the boys and nothing pointed was said by the teacher. The expression on the face of one boy convinced him however that the discussion was striking home, and this conviction was deepened by the fact that, at the close of the session, this boy turned to his adversary with extended hand, and said: "I'm sorry I didn't fight fair. I'll apologize now or you can fight me again if you want to."

If the church maintains for its boys a game room or gymnasium, or provides such facilities at the Y. M. C. A. or out-of-doors,

under sympathetic and wise leadership, the opportunities for just such victories over self will be multiplied, and the further opportunity of consciously relating them to the religious instruction of the school will be of highest value. Space forbids further illustration of the same principle in the home and in the choice of vocations and the like. The essential factor is the bringing to bear upon these informal relations of life the conscious influence and direction of the school.

Again, there is the formal side of such practical training. An increasing number of schools, under the direction of committees of religious instruction or directors of religious education, are planning the definite activities of their children and young people so as to eliminate duplication, adapt the kinds of service undertaken to the capabilities of the worker, and above all bringing it all into such direct relation to the work of the school as to make it clear that such service is a religious act, the expression of what they have been learning in the class. Mr. Hutchins has outlined just such types of work in his book, above referred to, and in a very practical and helpful manner. The essential feature is that each pupil in every grade shall feel that these practical acts of helpfulness are as much a part of their Sunday school work as the study of the lesson.

The organized class is an efficient unit through which much of this practical training may be carried on, but these classes should all come under such supervision as shall insure the most effective types of work for each, and so divide the work among them all as to raise to the maximum the total effectiveness of the school.

A sample of the activities of one such class may serve to illustrate this point. They had been studying the teaching of the prophets with regard to social righteousness and human fellowship. As a means of carrying into effect the principles thus suggested, committees were appointed to investigate certain matters in the life of the city. One committee was to report upon the influence of child labor in a particular concern, upon the morals of certain specified children affected thereby. On the basis of their report action was taken leading to the correction of the abuse. Another committee was appointed to visit a Neighborhood Girls' Home, another to look up an institution for neglected children, and still another to correspond with the officers of a mission school in the South and find out what the class might do for them. On the basis of these reports, the class decided upon the division of its funds and work for Christmas benevolences.



In another school the main feature of the Christmas celebration is the bringing of gifts for the needy. This is prepared for by suggestion both in the class work and in the devotional services of the preceding weeks, and each department is asked to have a share in the total contribution, adapted to its own interests and abilities, the kindergarten department bringing things for little children, etc.

These are merely snapshot illustrations. For details as to a well outlined curriculum of service I refer you to Mr. Hutchins' or Prof. Athearn's books.

As a part of this practical training, the child has a right to a larger share in the administration of the school. This share should increase in proportion to the growing capacities of the child, and he should feel that, just in proportion as he advances in intelligence and self-control, to that extent will he be recognized and given a voice in the direction of affairs which vitally concern him. In no other way can we so efficiently train children and youth to take their place as active members in the church, and so certainly insure their taking this place.

This training is at present given mostly through the activities of the organized class with its officers and a certain measure of control over its own affairs. More can be done through the organization of departments in the school and giving to each an appropriate measure of control over their own affairs. Every child, to the limit of possibility, should be given a voice in the disposition of the gifts which he brings, and will thereby be trained to a more intelligent appreciation of the missionary and benevolent activities of the church.

In some churches we note the formation of Boys' and Girls' Councils — representative bodies, composed of delegates from the organized classes, and with a considerable degree of initiative in the general affairs of the school. This is exactly the same principle which has been so successfully applied in schools, and which has been productive of good results.

Mr. Alexander, in an address on Boys' Work, some years ago, said that we had passed through two stages in that work. The first was Work for Boys, in which the adult devised and carried out plans supposed to interest the boy. The next was Work with Boys, in which the boy was invited to share in the execution of the adult-made plans. We have now reached the stage of Boys' Work in which the initiative and interest of the boy is recognized, and the leader simply aids and guides him in the best possible execution of the boy's own ideas.



It is time the church came to take more of this attitude in the religious educational work and social activities of its children and youth, and thus recognize more fully the rights of the child.

## AN ADEQUATE PROGRAM FOR THE LIFE OF THE CHILD

FROM THE VIEWPOINT OF THE CHILD'S RELIGIOUS RIGHTS IN  
THE CHURCH

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It is very hard for most of us to be interested in "adequate programs" unless we see some possibility of their being carried out. This thought suggests two questions:

Is the church interested in an adequate program for the life of the child?

Or going further back in thought —

Is the church interested in the child?

With great regret it must be admitted that in some parishes a thousand diseased children in China can more easily win the sympathy and support of the American church than a thousand well children in the United States who are growing to an abnormal manhood because of distorted ideas of God and undeveloped sympathies for neighbor.

I know we have Lesson Systems, Cradle Rolls, Children's Days, and a frequent solemn proclamation that "the children are the future church," but do they reveal anything more than the attitude that the real interest in the child is founded upon the fact that some day he will grow up, and until then he must be kept in a department by himself, used in so far as his ability will admit in swelling the size of lists and increasing the amount of missionary offerings?

The idea that the child is the most necessary, the most delicate and sensitive part of the church, that he demands the most careful study by minds especially trained and by sympathies specially developed, is an idea foreign to many church leaders, and too filled with enormous and almost terrifying demands to be bravely faced by the majority of leaders who give the subject any thought.

Dr. Coe has expressed the situation as follows: "The expensiveness of laboratories and of trained teachers, and the apparent cheapness of piety have led in not a few cases to what amounts to a fraud upon the young. This is not too severe a characterization of an institution that seeks power over the young, without first qualifying itself to exercise that power."

Without dwelling too much on this aspect of the subject, such evidence of the lack of a true appreciation of the child makes us realize how fruitless it would be to consider "an adequate program" without admitting the conditions for which the program is made. An adequate program of child life demands an adequate church. Therefore in considering the program for the life of the child in the church from the viewpoint of the child's religious rights, we face the fact that any assertion of any religious right calls for a new interest in child life on the part of the church of to-day.

In presenting a few of the rights of the child in the church which should find a place in an adequate program, there will always be present these two aspects of thought — the right of the child, and the change in church life necessitated by the assertion of that right.

#### I. THE CHILD'S RIGHT TO A RECOGNITION OF HIS MEMBERSHIP IN THE CHURCH

The first right of the child is his right to the associations that can only come from a recognition of his membership in the church.

I do not mean to begin any discussion upon infant baptism and infant membership; I am only interested in establishing that for the best educational ends the child has other rights than those which grow out of the fact that some day he will grow up and be an asset to the church. He has rights which are similar to the inherent rights of a child in the family, such as the right to the use of property, the right to a certain feeling of ownership in the property and a right to the consciousness that there is coming to him in association day by day, accumulated products of church life that are his own heritage. The minister who said that if he could have his way, he would put every child in a barrel and feed him through the bung-hole until he was sixteen years of age, expressed the condition of mind of a large number of men and women in the church when they consider the rights of the child. They want him in the church because he will be necessary

by and by, but they do not want to be troubled with the inconveniences which attend growing childhood.

If we apply the principle of association, then we must see that the highest values in religious education depend upon organized channels. The conception of the church as a corporate body of chosen people who are giving to the world a living truth by a life, is becoming more necessary. Organized Christianity is not only required by problems of society, it is essential to religious education.

The Right Honorable A. J. Balfour in a speech on religious education in connection with public education, made this significant statement: "I think all the churches, all the non-conformist and other churches, are beginning to see that the force behind religious education must be the organized forces of the churches. It cannot be the organized forces of the rate payers, or of the county council; it must be the religious force provided by ecclesiastical organization. The more tolerant those ecclesiastical organizations become, the wider their outlook, the warmer their sympathy, the more they hold in common with their brethren, the more I rejoice. But because you do not think there is sufficient agreement in the churches, you are going to make up a sort of bastard state religion and treat that as if it had behind it the authority of an ecclesiastical organization; the more it is considered, the more absurd it will seem."

Let me repeat Mr. Balfour's words: "the authority of an ecclesiastical organization"—am I right when I read into these words more than doctrine and polity, when I claim that he had in his mind all the valuable associations that arise with authority, from an organized and growing body of people? Let me give some practical illustrations. In the Anglican communion for many years children in baptism have been signed on their foreheads with the sign of the cross. In the educational life of the church, the value of this act has been neglected. That it is a great educational asset is beyond question. To bring a little lad to see his baby brother baptized, to remind that lad that he as a baby was baptized, to trace again on his forehead the cross of baptism, to let him feel the sign on him that he has seen placed on his little brother, is to begin an association filled with potentiality. The years of childhood pass with an occasional reminder of the sign, the years arrive of badges and symbols representing clubs and guilds. How naturally that cross on the forehead intensifies the lad's recognition of his membership in the church. With all his other badges he wears one of matchless

purity, one that unites him to the church of his baby brother, of his hero father, of his beautiful mother; he feels the at-homeness that the authority of association should give, and with it comes the incentive to purity and bravery that the symbol demands.

Here is an illustration of the authority of association dependent upon the organized life of the church. I select it because it is a good illustration of how the child waits for the church to use all his senses, his sight, his hearing, his touch — yes, and even his taste and smell. I would indeed be discouraged if I did not believe that the taste and smell of the monthly suppers with my boys and girls years ago exerted an authority of association which held them true again and again; and I have often wondered as I have stood in a Roman Catholic church and smelled the incense, if that peculiar odor associated with an almost uniform environment, did not exercise an authority of association at times superior to all priestly authority.

The child is an individual with five senses, and it is his right that the church should not forget it. With the many new ideals of worship, with the new valuations of worship as an asset in human development, with the new emphasis on service, a re-interpretation of all the church agencies by which membership is established and maintained is now possible. In the process, every association that arises from the living truth presented by a life has some message for childhood. The weekly public sermon that springs from earnest desires, the mystery of the sacrament, the church building architecturally correct, the services of Baptism, Lord's Supper, Confirmation, Reception of Members, Right Hand of Fellowship, Ordination to the Ministry, all have their messages to certain ages of childhood, which if retained and restricted imperil the religious development of the child and the church. The family pew, the well-worn Bible and books of devotion, the order of service — all have their part, while those deeper associations with elders which plant convictions and call forth loyalty, those common causes for effort — missions and community benevolence — all contain something native to the child because they belong to another realm than food and drink, and buying and selling.

Dr. Slattery has this sentence in his "Authority of Religious Experience": "Religious experience is seeing more and more in our Lord's definition of greatness in the kingdom of heaven, when by a living parable he set a little child in the midst of His disciples. It is difficult to keep from thinking that this implies that at the heart of the universe there is the spirit of eternal child-likeness."

## II. THE CHILD'S RIGHT TO A KNOWLEDGE OF GOD

The second right is the child's right to the knowledge of God. Some of you no doubt would have preferred that I consider this first. Perhaps I should. It depends on whether or no we think of the church as an approach to God. If we are to teach the child about a Being who sits solitary, then it is true that much of the instruction which is given in teaching little children how to pray is no doubt correct, and it can be done without the conception of the church, but if the child's right to the knowledge of God is a right to the knowledge of an all-loving Father who is ever present in the life of the world, then the imagination of the child should be filled with those conceptions of God which will make it easy for him to find Him in the work and play of his life. It is because the church is commissioned to give to the world an ever-present God, because it carries its message to the "fatherless and the widows" and to "the least of these," that it gives to the world the only concept of God upon which a child can rear his life.

To permit the child to visualize God as a great man who sits apart, is the penalty that must be paid when his right to membership in the institutional life of the church is denied.

The inherent right of the child is not so much that he shall gain a certain concept of God as it is that he shall be led into an experience with God, and that demands an institutional form of religious expression. He must find God with other men who are finding God. Underneath all the demands for higher sanctions in our educational work, this right is fundamental. President Hall of Clark University, speaking recently said: "The fact remains that the human race has got to do something for the benefit of future generations in teaching this generation how to live, and how to love and serve God."

## III. THE CHILD'S RIGHT TO EXERCISE HIS REASON

To say that the mental rights of the child have been outraged in the church is to state the fact mildly. First of all, the church should appraise the reasoning power at the various stages of childhood. We have studied their interests, we have defined their emotional capacities, but how far has the church appropriated the many studies that have been made in the secular field, of those powers which are manifested by the child in his games, his conundrums and riddles, which are always offering surprises

to the child himself and to those who deal intimately with childhood? The child has a right to expect the church to understand and respect his thinking powers if she is to lead him in his reasoning on the great questions in life.

He has a right to be led up systematically to the unanswerable questions — Birth, Sin, Suffering, Death,— these are all in the thought background of every normal child. If the sum total of their presence only brought despair there might be some reason for avoiding their discussion. But we all know that the wise consideration of those subjects gives to life some of its greatest visions and some of its toughest fibre. It is for the church to work out the possible helps that belong to children as social contact leads them to think, reason and ask about the unanswered questions on Birth, Sin, Suffering, and Death.

In the right to appeal to the reason of the child, let us place also the right that the child has to a knowledge of the laws which govern the moral and spiritual life. In his secular education he is gaining knowledge of the laws revealed by physical science. He learns to use and depend on these laws. Have not psychology and sociology determined for us certain great tendencies which are the outgrowth of human thought and association? One cannot read Royce's interesting lectures on "The Sources of Religious Insight" without being impressed with the higher laws which govern our life of thought, and play such an important part in the determination of our characters. Our boys and girls should be taught by the church to use and depend upon these higher laws.

The day has ceased when religious leadership can promote a faith that is finished so as not to demand the best reasoning faculties. The best religious faith is that which sends the man as a discoverer or as an experimenter seeking to attain and to define, because believing in his world and in himself.

For the church to inculcate in our boys and girls the recognition that religion is a subject upon which they can exert their best thought all their lives, and to train them so that they will think rightly upon religious subjects, is to recognize their right to the exercise of their reason.

#### IV. THE CHILD'S RIGHT TO SHARE IN THE PROMOTION OF A CAUSE

The best educational agency in the church is not the Bible or the periods of worship, but is rather the promotion of a cause.

The Bible and worship are essential, but they are poor supports in the educational development of the child unless he comes to realize that they are tools put into his hand to stimulate him to fulfill his loyalty to a cause. This right of the child has been neglected when the church has held before him the ideal of "making character." Ask any number of seventh or eighth grade children "What is the object of the church?" and they will usually reply, "To help me to be good." Analysis reveals the fact that they have built up a certain image of a good boy or a good girl, and part of the time, not always a very large part, they are consciously striving to realize that image.

The church needs to reveal to the child that character and goodness are bi-products, that a man never saves the best in his life until he is in the process of losing his life, and that self-consciousness and the desire to come up to an example have an inhibiting power in character building. The best success of the church waits for the recognition of the child's right to lose himself in the cause of the church.

But here we strike one of the greatest difficulties. In the minds of the vast majority of our boys and girls, the local church does not symbolize a cause which is seeking to lose its life for the life of the local community. They do not feel that the church is a great dynamo sending the power of God's love into the community, cleansing and reshaping the community and then reaching beyond into the uttermost parts of the world. Instead, under the influences of the older members of the parish, they view the local church as a convenience to which men and women go and give in accordance with inclination or sentiment.

There are two things of which childhood is fond: They are Visions and Choices. These are fundamental — they exist to enable the child to invest his life. To dream of great deeds, to choose that line of action which will lead to achievement, are inherent qualities in childhood that the church has not fully appropriated.

The childhood of the church has a right to something more than the history of achievements of days gone by. It yearns to have a share in the issues between good and evil of the day. One of the severest tests of the church in education, is how far she will study, and discover, the methods by which the vision capacity of the child may be fed, his choice capacity trained and such a degree of achievement given him as will satisfy him with the consciousness that he is a sharer in a quest.



## V. THE CHILD'S RIGHT TO PARENTHOOD

There is one other right that I desire to bring before you — it is the right to parenthood. The child's inalienable right to-day is to find in every man he meets and in every woman he meets, the spirit of parenthood, of fatherhood and motherhood. The development of this quality of personal life is the peculiar function of the church; it is this quality that should always mark her teachers with a peculiar ability.

Educational life under the influence of parenthood is quite a different thing from the lesson method of instruction in which the child is induced to ascertain facts and appropriate knowledge. The parenthood method is based on undefined spiritual qualities and it lifts both the teacher and the taught into a more universal realm. It is the right of the child to demand of the church a parental element in relationship to his education. He will never be satisfied in the church with any plan of instruction which leaves this out. It is as though he said to us: "The greatest task I have in my life is to be a parent. The most precious instincts that I have, the greatest capacity for physical and spiritual development are all wrapped up with that responsibility toward which I ever reach — the responsibility of parenthood."

Among the sure facts in the doctrine of the Incarnation, is the fact of parenthood. While the Master of men preached a sermon on the mount, He came burdened primarily with the desire to show the world what a father is like, in order that all mankind might possess the best elements in parenthood. It needs to be said many times that democracy and Christianity with their emphasis on brotherhood, have not attained their highest ideal and the church has still before her a supreme opportunity to show the world that religion stands for the development of the life of parenthood. To do this, she must observe the rights of the child. She must set him in her midst and through him learn the one lesson that is needed most of all, the one lesson that all hesitate to face, the only lesson in which one can find salvation — the lesson of parenthood.

## CHILDHOOD AND YOUTH IN RELATION TO CHURCH MEMBERSHIP

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If it is to be of value, this discussion must deal with more than the mere technique of induction to church membership. If it were confined to that matter alone, it would be necessary at least to assume a positive background of religious nurture. The value of church membership unsupported by the actual experience and practice of religion would be very small indeed. In fact it is the religious life itself which is of chief importance, and church membership has its value as it promotes this life. The religious life, however, is social as well as individual, and cannot be fully lived apart from the Christian community, yet it may find a very considerable development apart from church membership. The child may be to all intents and purposes *in* the church without being technically in the membership of the church. It is a very generally cherished conviction of Protestant Christendom to-day that the child should, in this sense at least, be reared in the church, so that it should never be able to recall a time when it was in fact, or was even thought to be, an alien from the religious community.

Protestant Christendom, in respect to the church membership of children and youth, presents wide variation in both theory and practice. Yet, with some lingering traces of exception, it is fair to say that evangelical Christians no longer believe in sacramental salvation. Though some sections of the church retain a technique which was, in whole or in part, the product of an age which did believe in sacramental salvation, Protestant Christendom is pretty well agreed that no religious rite or series of rites alone can induct the child into the actual life of religion. The radical party of protest in the Reformation swung so far away from the sacramental theory of salvation and its accompanying technique that it had for generations neither a helpful theory of the religious status of childhood nor an edifying practice. The party which retained the sacramental technique developed a nobler and more nearly adequate ideal of religious nurture than did the extreme party of protest,

but both parties endeavored to determine the nature of the child and the technique for dealing with it by biblical or theological appeal. They had no notion of a psychological understanding of childhood.

In consequence of this inheritance, in almost all discussions of this matter in our own time we find two sets of notions mingling, the theological and the psychological. The theological question concerns regeneration and conversion; the psychological question involves nurture and instruction. Both liturgist and non-liturgist usually feel that it is necessary to deal with both questions. But they have somewhat different ways of dealing with them. The liturgist says that the rite of initiation into the church involves so much "that the poetic and symbolic word 'regeneration' is a fair expression of it"; yet he does not permit us to think of infant baptism as essentially sacramental magic, for he says, "nothing happens in the heart of the child when the water of baptism is poured upon his head. The change which is (thus) valued or declared is one of environment." Though the process of induction into church membership is not complete until confirmation is administered to the child at about the age of fifteen, it will be noticed that the vexed question of "regeneration" is completely disposed of, practically shelved, and with it the matter of "conversion." What remains is a process of nurture in religion.

But the non-liturgist cannot so easily dispose of the problem of "regeneration." "Conversion," however, is the matter of his immediate concern; "regeneration," the obverse side of "conversion," is God's affair. The non-liturgist believes in the use of means to effect "conversion," and the means usually employed are those of the adult "revival"—sometimes on a reduced "Decision Day" scale. Even after profession of faith has been made, it is quite usual to probe for some more manifest witness or token that the individual is actually "regenerate." Thus it is that the liturgist quietly shelves the theological issue and devotes his time to the psychological task, while the rest of us engaged in the same business of nurture have a lot of heart-burnings and misgivings about the theological status of the child. If we could but be rid of some of our theological impedimenta, it would greatly help! Of course we all trust that somehow God will work his will in the lives of these dear children. But, "does God dwell in gaps"? Are we to suppose that he can do his work in the human heart only at a single stroke, in in-

stantaneous, cataclysmic fashion? Why should it be deemed necessary to shut God out of his world of law and growth — the slow, silent, and yet confessedly formative years? Why cannot their fruitage, if it be a holy life, be reckoned as truly his work as the results of a single upheaval?

Perhaps the shortest path to practical agreement is the study of the child himself. A close, patient, sympathetic study of child nature alone can supply us with an adequate theoretical basis and technique of religious education. There are some things which the genetic psychology of childhood has already made pretty clear. In the first place, genetic psychology has framed for us a view of human nature which is different from the inherited theological view. The classic theological view held human nature to be a static quantum, quite vitiated and evil in essence. An early revulsion from this extreme view expressed the equally extreme opinion that human nature as represented by the infant is quite ideal and flawless, the little one "trailing clouds of glory" as he enters the gates of life. Genetic psychology, however, discovers in the instinctive equipment of that little child much that is imperfect and wrong — a whole series of lower instincts which fruitfully served an earlier racial stage, but are now archaic. This archaic series clamors for recognition and exercise, it is possessed of great biological momentum. In consequence, unless the individual is laid hold upon by society, the archaic portion of his instinctive equipment sublimated, and the still serviceable portion of it disciplined, he will grow up with dominant characteristics which can but make him an enemy both to himself and to society — a "sinner," in theological language. To adopt the complacent optimism of "*laissez faire*" would be sheerest folly, for human nature is not "all right" in the sense that it can safely be left without discipline. And the place to look for the activity of God is just in the disciplinary agencies and processes rather than in some special and unrelated irruption into these processes.

Again, genetic psychology is framing a view of the religious capacities of childhood. The very notion of growth itself guarantees a difference between the succeeding stages of development; it assures us that the child, if it have a religious experience at all, will not have an adult experience. It seems, however, that the religious capacity of the little child has been underrated. It has been quite usual to dismiss the subject with some more or less extended reference to the atmosphere and the

habits of religion, and, to be sure, these are the important matters in early childhood. But it is probable that there is a considerable capacity for personal experimental religion in early childhood. God as the loving Father may be presented earlier and to more purpose than we have been wont to allow. The filial response is native to the soul of the little child, and the parental instinct, which begins very early to manifest itself in the cherishing of a little brother or sister, or of some pet, opens the way to an appreciation of the feeling of God toward his children. Childish trust in God and response to the divine wish but await a proper and continued presentation and recognition of the fact of God in the environing adult life. Still, childish interest is fleeting, and it remains true that religion, all through childhood, will make its most essential impression through the mastery of certain habits of devotion and expression and through its persistent and pervasive presence in the environing life.

Again, careful study of the developing life has greatly broadened our conception of the factors which play into the formation of character and the life of religion. We recognize that many limitations and abnormalities have a purely physiological basis. Further, we realize the importance of the social forces which play upon the child in his ordinary experience, in the home, in the school, and upon the playground. These forces are felt to be quite determinative in the formation and fixation of character. We realize, as once we did not, that religious education can never accomplish its ends apart from the inspiration and leadership of this larger life.

With this point of view in mind, it is quite apparent that the process of religious nurture is imperative and cannot begin too early, and that no element of religion should be deferred which can have significance for the child. If church membership can minister in any significant fashion to the religious needs of the child, it ought not to be denied him. If the child is included, in intelligent and helpful fashion, in the ministries of the church, his whole religious need is met. If he is not included in the ministries of the church, formal church membership adds nothing. Now formal membership cannot have the significance for the child that it has for the adolescent. The child's interest is evanescent; his ideals are fragmentary and more or less ephemeral; the constancies in his life are those which rest upon constancies in his environment, though many of these become pretty well

fixed as habits by the end of childhood, and are in so far personal. The ideals of the church become significant for him only as their energy is released through the society which nurtures him. The inclusion of the child in the ministries of the church guarantees all that the church can do for him. It guarantees the presentation of the idea of God, instruction in the practice of prayer, the inculcation of reverence, the moralization of conduct. These belong to childhood's religion, and none of them can safely be put off until adolescence.

But the child does not have that sense of the significance of the group which church membership should imply, much less does he have the appreciation of ideals and the prompting to commit himself to them which is a primary pre-requisite to church membership. The confirmation plan of the liturgical churches, whether designedly or not, is framed to meet this fact. The liturgical churches do not intend to deprive the child of anything which is actually significant, yet they do withhold full membership until a time when it can be intelligent and significant. The non-liturgical churches, both those which administer infant baptism and those which do not, have been less clear in their minds as to how to proceed. The liturgist, satisfied with what the act itself does or declares, puts no other test than the catechetical in the way of the candidate. But the non-liturgist, in lieu of the catechetical test or in addition thereto, has been wont to place the demand for some token of a "change of heart." The liturgist's program fixes the age pretty definitely, while the non-liturgist has no standardised technique and no established age for working any plan which he may devise. His one inexorable theoretic demand is evidence of a "change of heart"; it is quite clear, however, that this demand has not been carried to the logical limit within recent years. Now evidence of such a "change" might be forthcoming at an age considerably earlier than the liturgist's standard indicates for confirmation; and, as a matter of fact, children of eight and nine are not seldom received into the fellowship of the non-liturgical churches.

While it is quite true that such children may grow to a happy maturity in the actual life of religion, it is quite certain that the act of final public committal to that life is not and cannot be as significant to them as it would be if they entered the church at an age nearer that indicated by the confirmation standard. It is but fair to say that a "decision," so-called, at eight or nine, will hardly prove of any significance at all in cases where there



is not an eminently favorable background of home nurture and activity in religion. The child of eight or nine cannot hold fast a new ideal which is counter to that dominant in his closest environment. The adolescent, however, sometimes does just that thing, and makes good as a Christian against heavy odds. The two situations are very different. The child of eight or nine is still very highly suggestible, as a little experimentation at any children's meeting will show. He readily makes almost any demonstration he is called upon to make, and almost as readily forgets all about it, for his interests are transitory. But the lad of twelve or fourteen not seldom makes decisions which are actually determinative in the formation of his character.

The moral significance of induction into full church membership is primarily that of committal to a life-ideal. Such being the case, membership should be deferred until a time when it can signify in some proper sense an intelligent and personal choice. The non-liturgical churches are in great need of a standard in the matter — not a standard based upon ecclesiastical agreement, but upon a careful ascertainment of childhood's religious capacities and needs. The confirmation age of the liturgical churches is that most commonly urged. That is surely late enough to assure the element of personal choice as well as that of intelligence. If an emotional experience approximating that of adult conversion were to be insisted upon as prerequisite, we should be most likely to secure it through the use of an adapted technique at about sixteen. But this fact, even when apparently supported by the statistics which indicate sixteen as the age of most frequent "conversion," does not settle the question. Such statistics have been gathered from religious bodies whose technique of evangelism is controlled by adult standards, and they simply show what is the rule, not what ought to be. No sort of census-taking at all can settle this matter; it is a question to be determined by a competent study of the religious life of childhood and youth.

As an offset to such statistics, attention ought to be called to the increasing number of indubitably Christian people who ask for church membership at an earlier age than sixteen, without being at all able to date any sudden experience, and who later prove to be among the staunchest and most vitally religious supporters of the church. A single instance of this type ought to present a mighty interrogation as to the soundness of that view which would require of youth such a cataclysmic experience as occurs normally only in connection with the dominant type of



adult conversion. It is not desirable that the lad of twelve or thirteen, reared amid the ministries of the church, shall approximate this type of adult conversion. At the same time, it is desirable that the day on which he unites with the church shall stand out in his memory as the time of definite committal to the Christian life.

It is true that twelve or thirteen is an age somewhat earlier than the confirmation standard, but to many it seems an even more opportune time for presenting the matter of religious committal and church membership. It is the time of a new and powerful social sense, limited as yet to the group. There is no time within the period of early adolescence when the church can afford to overlook the group, especially at the time of entrance upon the adolescent period is this influence likely to be powerful and determinative. Such methods as we may devise must make use of the "gang" or the "set" in order to be most effective, for religious committal is most often reached through its influence. There is great gain in getting the momentum of this initial group impulse, as there is in anticipating the storm and stress of the pubescent crisis, when there are enough other matters to occupy attention.

In addition to the standard "revival" method of accomplishing what the non-liturgical churches feel ought to be done for the adolescent, there are two other typical ways of meeting the issue. "Decision Day" is quite commonly observed, while other churches have the "pastor's class." The two methods are not mutually exclusive, and sometimes use is made of both of them, instruction following decision. It should be said of "Decision Day" that, as ordinarily managed, it has most of the perils of mass evangelism. Where this method only is followed, the real instruction upon which alone an intelligent decision can rest is not supplied, and the whole issue turns upon some overt physical act, as going forward or signing a card. The emotionalism of such Decision Days as are counted successful is itself apt to create a wrong impression as to what religion really is.

The "pastor's class" is a far more satisfactory, if less spectacular means, of leading the adolescent to religious committal and to church membership. In such a class the more essential matters of personal religion can be taken up, the final subjects of consideration being the church itself, the meaning of its faith and symbols, and the significance of membership. Such a class may be made a regular curriculum class in the church school,

into which all pupils who reach the designated age shall enter. It is quite possible to arrange the work so that the curriculum course in personal religion shall be given by some one else than the pastor, while direct preparation for church membership is afforded by a class meeting on weekday afternoons, with boys and girls in separate sections, and the pastor in charge of each. Such classes are usually held for a few weeks preceding Easter, at which time children so prepared are received into the full membership of the church. Whether or not this method is adopted, it seems quite clear that some method should be devised for the presentation of the issues of personal religion and such instruction as seems prerequisite to church membership to every child in the care of the church when he reaches the age of twelve or thirteen. Furthermore, the technique of such induction to church membership should be carefully distinguished and wholly dissociated from that of the adult revival.

One wonders what proportion of youth in the care of the liturgical churches pass the confirmation period without becoming related to the church by full membership. Probably the non-liturgical churches lose a greater number of those who were throughout childhood more or less within their care than do the liturgical churches. And it is quite likely that this will continue to be the case, whatever plan may be adopted for dealing with the matter. The very fact that the non-liturgical churches place a greater emphasis upon the committal element — and quite properly — adds to the probability. It is this sort of people — once within the ministries of the church — who furnish the most promising material for adult evangelism. But it does not follow, having passed the standard age without religious committal, that they are to be turned over to the revivalist. The surest approach to them will be personal, which is not to say that just any interested person ought to make such an approach. A personal approach made by that man or woman who leads the group to which the individual in question belongs in its recreational, expressional, or social activities will be most likely to be effective. This is but to say that if the church does not provide for the social and recreational leadership of adolescents by competent men and women, it may fail utterly to get a second hearing with such adolescents as have deferred religious committal. If the adolescent group to which the individual belongs is mainly outside the church, difficulties are multiplied; but if they are mainly in the church, and have vital, sympathetic

leadership, they so reinforce the personal appeal that when it is made it is usually effective. It is only when these wider areas in which youth so largely lives are brought within the care and sympathy of the church that church membership becomes vital instead of nominal.

The longer religious committal and church membership are deferred, the more likely they are to involve radical spiritual crisis and resolution. The more fully confirmed the youth becomes in habits which are contrary to the spirit of Christianity, the more unlikely he is to break with them, and the greater the probability, if such a break comes, that it will approximate the abrupt type of adult conversion. And, even if he breaks with the past, nurture has again to take up the task of making him a real Christian. Without intelligent and incessant religious nurture, church membership has a minimum of meaning. But with a proper nurture, with constant and inspiring leadership, the boys and girls in our churches will pass naturally into the full understanding and fellowship of the faith, and thus into the full membership of the church.

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### SECURING FIRST-HAND DATA AS TO THE RELIGIOUS DEVELOPMENT OF CHILDREN

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The need for first-hand information concerning the religious development of children may not, at first sight, be clear. We seem to have been getting along very well without it. Even in recent years, altho the purpose and work of the Sunday school have been so well defined, we have not really appreciated this need for more adequate knowledge. We have been blinded by splendid generalizations about the aims of the Church school, and have imagined that as soon as we know our aim we are thereby equipped to carry it out. It is the fact that this is partly true that has kept us from seeing that it is not wholly true. We do most certainly need to know what our Sunday school product should be before we can intelligently try to produce it. But we also need to know the process by which the end is reached. In other words, we must have standards of process as well as standards of output, in education as in anything else.

Just now, in the field of general education, a great deal is being said about school standards and tests. City school systems are being investigated to see whether or not they come up to standard, and the investigators are discovering that there are hardly any generally recognized standards. And so experts are giving attention to the task of developing a set of standards of various kinds. These concern, e. g., the lighting, ventilation, heating, seating, sanitation, and arrangement of the buildings; the qualifications of the teachers; the organization of the school boards; the nature of the curriculum; the methods of teaching; the attendance and promptness of pupils; and so on. These, you see, are all concerned with the process of education. The standard in each case depends upon the consideration of the contribution which the item makes to the total product; and by its cost in terms of money, time and energy.

But they are also concerned to find out what the yearly product should be in terms of the attainment to be expected in each subject, such as spelling or arithmetic. And it is being noticed that even with a standard proficiency for Grade IV in arithmetic properly formulated, there has yet to be determined the relative achievement to be expected of each pupil in the class in view of his capacity, previous training, and environment.

If one were to discover, for instance, the standard achievement of a first year High school pupil in Latin, one would have to ask, "What is the relation of Latin to the future happiness and efficiency of the pupil? Second, "What does it cost in terms of time spent by that pupil; money for books, teaching, etc; and human energy?" Third, "How much proficiency in Latin can be expected of this pupil, after spending a stated time upon it?"

But now, suppose we turn to the work of a School of Religion. The product we have to do with here is obviously not, primarily, proficiency in a subject of instruction, but, rather, proficiency in Christian living. Our total product is the Christian type of life. And our product for each successive year is a type of life as nearly Christian as we can make it, in view of the limitations of the pupil in capacity and experience and environment. It is at once seen that it is far easier to describe and test the final product, than to describe and test the steps by which this product is reached. What, for example should be expected of a child of ten in the way of Christian attitudes? In this or that situation, what may we rightly expect him to do, as the result of his Christian training? We know fairly well what to expect of him when he is grown, but we know very little about what we ought to expect of him along the way.

Until we do know, we shall not be able properly to formulate our purposes with respect to each grade, nor to decide intelligently upon just the methods and the course of study needed to produce this desired result.

This does not mean that we have no aims, beyond our desire to have our boys and girls grow to full Christian maturity. Rather have we been obliged in formulating these aims to depend almost altogether on the knowledge of childhood accumulated by persons not concerned with religious development. We know a good deal about all sorts of behavior which is more or less involved in religious behavior. But our direct knowledge of specifically religious reactions of children is very limited.

Now, how shall we get this knowledge?

Let me call your attention to the work being done in the Boston public schools to establish standards of achievement in the various subjects taught. This investigation is being conducted by the teachers in the schools and by the students in the normal and clerical schools. The work is organized by volunteer committees of teachers. Most of the tests are given by the normal students; and the clerical students tabulate the results. These teachers and students are not experts, and yet they are accumulating the facts which are to control the policy of the school system. They are doing it for the sake of the cause of public education.

If they can do it, why can't we? I believe we can, and I believe that with proper methods, Sunday school teachers and parents, throughout the country, can be enlisted in a great investigation through which our whole system of religious education shall be improved. A proposal for such a method is the task of this paper.

Let me give you some illustrations of the sort of facts that we should try to gather. A story was told in the service of worship in a certain Sunday school which aimed to develop in the children grateful appreciation of what mothers do for them, without pay, and to stimulate the resolve to make one's acts correspond with this sense of obligation. That is, an effort was made to develop a conscious purpose to control one's acts in accordance with an ideal. A seven-year-old boy had been in the habit of depending on his mother for help in dressing. One morning she was in a hurry and asked him to put on his stockings himself. He refused, but finally suggested that he would if his mother would give him a piece of candy. His mother asked him how it would do for him to put his stockings on first and for her to give him the candy afterwards. He thought a minute and then decided that he would have to put them

on anyway and not take the candy, giving as his reason the fact that the principal had told a story about being paid for things ("What Bradley Owed.") He could not reproduce the story, but the attitude developed by the story had found actual expression in his daily life, and he achieved a moral victory, which would have been impossible for him without that experience.

This, you see, is a brief description of a child's reaction in a social situation. Now, suppose we had a thousand similar instances about children of seven, or of six, or of five. Would we not be justified in saying that self-control of the type mentioned can be developed in children of a certain age, to at least the degree described, provided proper aid is given.

Let me now mention a different type of observation. Shortly after a certain school adopted the practice of using unison prayers written especially for the children, the fourth grade pupils suggested to their teacher that they have a prayer to be used just in their own class. So the teacher said that any who wished might compose the prayer they thought would do, and bring it the following Sunday. Ten of the children responded, and quite of their own free will wrote out what they thought such a prayer should be like. Here are one or two of them:

"Our Heavenly Father, we thank Thee for all the things Thou givest us. We have sinned many times but we hope Thou wilt forgive us. You have given us our earthly mothers and fathers, our eyes to see with, our nose to smell with, our arms and hands to feel with, our legs to walk with, our ears to hear with, and our mouths to eat with and many other wonderful things.

"We thank Thee and wish Thee to help us to use them in the right way.

"This we ask in Jesus' name. Amen."

"Dear Lord, help us to be good, and help us to have sweet tempers, and be kind to all people who are worse off than we. Please help us to be satisfied with all we have. And please give us all we need. Please forgive us all our sins, for we are sorry for all the wrong we do. Sometimes we know we're doing something wrong, and then we are very sorry, other times we forget. We thank Thee, Heavenly Father, for all You have given us. All the toys that we have, our lovely homes, and the good schools we are sent to, and all the food and clothing we have. And we thank Thee heartily for our fathers and mothers whom Thou hast sent to care for us, and we pray that nothing may happen to them. Amen."



From a study of these few prayers no assured facts as to the religious capacity of nine-year olds can be obtained. It is clear to see that at least these children, with their particular background of experience, showed evidence of certain definite religious needs and appreciations. But supposing we had a thousand such prayers, prepared under conditions accurately described, would we not be able at least to suggest a few preliminary standards concerning certain attitudes we may expect to develop in children of nine years?

A third case. It is frequently supposed that children of ten are little savages, incapable of depth of feeling or appreciation of religious aspects of experience. The fifth grade in the same school undertook, at the suggestion of the teacher, to prepare some prayers for class use. These were written in class:

"O heavenly Father, our hearts are full of thankfulness. For our food, our clothes, our home and friends. We make mistakes and great sins. We forget that we are living in this world that God has given to us. But God is still forgiving to us always and helping us. Please forgive our sins and make our friends happy. Amen."

"Our Father in heaven, day by day are we wronging Thee, in many ways. Sometimes we are angry, sometimes selfish; but always art Thou kind and forgiving. Help us, then, our Father, to be better and more willing, every day, that we may be more like Him who died for us long ago. Amen."

Now suppose we had a thousand such prayers. Would we not be justified in formulating some rather definite standards as to the religious valuations of ten-year-old children?

One more instance. A class of fourteen-year-old boys started the year with readiness to discuss and the reluctance to do, that are so often the despair of teachers. It did not seem as though the problems of Christian conduct that they took up in class had any intimate relation to their own practices. Religion and life were things apart. But in three months the whole situation had changed. Calls for sympathy and help from classmates or from persons in distress were no longer disregarded. Those who had been quite indifferent early in the year, became now enthusiastic volunteers in every enterprise. And best of all, they all saw why they were doing these things. They were consciously putting their new-formed ideals and principles into practice. They were making experiments in religion and were discovering that religion and life are one.

Now we are not here to discuss methods of teaching. But sup-



pose we had a complete description of how that teacher went to work, of the subjects discussed, the ideals formed, the purposes carried through; and suppose a thousand other teachers should record similar observations—would we not have immensely valuable information as to the possibilities of boys of fourteen?

Now of course it must be remembered that standards are not static. They should not be regarded as moulds into which we shall endeavor to squeeze each pupil. Rather are they guides to teaching, by which the relative progress of each pupil can be judged, both by himself and by his teacher. When concerned with the attainment of a particular grade, they suggest, usually, a certain minimum which all, or at least a large proportion, of the pupils should attain. But they may also be stated in terms of what each pupil should do, and then they always include such qualifications as the degree of attainment consistent with the child's ability, previous training, and environment. The standard attainment for each child is the growth or progress one expects of him in view of his capacities and limitations. But until we have a large body of information concerning the growth actually taking place in real children, we are not in a position to say anything very definite about the growth that ought to take place, when conditions of teaching, home, etc., come up to standard.

You will perhaps see by now the need and the possibility of gathering such information as will assist in properly defining our aims and standards of religious and moral development.

It remains to show how to gather this information. Two questions are involved:

1. What sort of things shall be observed?
2. How shall they be observed and described?

I. What shall we observe? We are of course interested in religious reactions. But how are we going to know a religious reaction when we see it? Let us recognize at once that we are not trying to distinguish moral from religious acts so as to cultivate one part from the other. In point of fact, they cannot be so separated in practice. This is an age of social religion and religious morality. Religion finds its highest expression in an ideal, permanent social relation, and morality finds its sanction and motive in religious experience. The religious quality of an act is not to be discovered by observing the act simply. Rather do we assign it a religious quality when we know its relation to the individual's past acts, his values, and purposes. It is when a person's acts are expressions of his highest purposes, as the means to the attainment of his highest values, that we call them religious acts.

Acts which in themselves have no religious quality may become religious acts, when, in the mind of the individual who performs them, they are consciously related to the work and fellowship of that divine-human society we call the kingdom of God. A man is religious just to the extent that his whole being responds to the world of things permanent and things ideal. Naturally, all men do not have the same ideals nor the same notions of what is real, and of what is of most worth. That is why we have the Mohammedan religion and the Hindu religion and the Christian religion, the religion of the child and the religion of the adult. The child is a Christian only in so far as his acts are controlled by the ideas and values we call Christian; but he is religious, in so far as he is capable of organizing his whole being around what is conceived by him to be of most worth. We have, thus two types of growth in religion. One is growth in capacity to form and carry out purposes; the other is growth in the quality of purposes formed and the quality of the ideals and values with reference to which they are formed. What we need to know is, what sort of working ideals do children have, and can children have, at various stages of growth.

So we have to consider such questions as these:

1. How does the child behave in various social situations?
2. What is the relation of his behavior to his consciousness of what ought to be done in these situations?
3. What purposes does the child form? Does he carry them out?
4. What is the child's idea of God? What place does God have in the child's experience?
5. What does the child value most? What experiences or things, or relations, does he regard as of most worth?

If questions of this character could be asked concerning a great many children of various ages, and the answers could be properly tabulated, we would be in a fair way to state the degree of Christianity that one might expect of any normal child at the age given.

But this does not tell us how much progress a child ought to make under given conditions.

In order to discover this, it would be necessary to check up the results I have just indicated by a study of individual children covering a period of time. That is, in order to measure progress one must know the state at the beginning and at the end of the period in question, and compare the two in such a way as to show the difference between them. The account of the class of high school boys was such a study. With good teaching it was found that

certain customary opinions concerning the relation of religion to life could be completely reversed in a stated time. The same sort of observation should be made on a great many different matters and with a great many different children, in order that the amount of growth and progress proper to each of these matters in a given space of time and with individuals under different conditions may be ascertained.

## II. How shall we observe?

All I can do here is to outline the general principles involved and sketch a method for you to talk about.

First, as to principles of child study. There is an immense amount of data on children's ways that is almost worthless, because it is incomplete in one respect. We are told, for example, that at a certain age a child has a tendency to get angry; at another age he develops a tendency to fear; at another age he is capable of love and hate. But unless we know under just what conditions he is angry or afraid, or just what he loves and hates and what experiences lead up to his loving and hating, then the mere knowledge that he is capable of anger and all the rest is of little use. The first principle in observation is, therefore, to observe the situation, as well as the act or idea that is called forth by the situation. In studying a child's prayers, for example, it is not enough to say that the child said this or that. It is necessary to record also the experience that led up to his saying this or that, and the character of the total situation in which the prayer was said—the mood, the attitude, the experiences of the day, the suggestions of the mother, etc. Let me quote one such observation:

"One Hallowe'en a boy of six had been asked to give a paper cap to a playmate who had shared the evening with him. But he did not want to. At bedtime his mother told him some stories about Jesus's goodness and they discussed them together. Then this prayer was suggested to the child:

"'Jesus, when he was a boy like me, obeyed his parents. When he grew up he went about helping people, and was forgiving towards those who did him wrong. Help me, our Father, to be like him, and especially to be helpful to father and mother, to be truthful, and to be kind even to those who are unkind to me. Amen.'

"Immediately after saying this prayer he jumped out of bed and gave the cap to Robert, saying that this was the way to be good."

This observation illustrates also another principle, which has its special application in the matter of religious reactions. It is this: To discover if possible the relation of the act observed to the child's

notion of why he did it. We are not content to develop automatons which perform the desired acts at the proper times. We want intelligent human beings, acting in accordance with self-chosen purposes, and with understanding of the relation of their acts to the social group of which each is a member. The boy who gave away his cap had a motive for doing so. He did it because he knew it was expected of him as a member of that little society of which God and Jesus and father and mother and playmates were all members. We might wish that he had been generous also, but for him this act represented a motive higher than mere good feeling. It was the attempt to carry out a self-chosen purpose to be obedient and kind as God's child should be. It is this attitude of mind that gave this act its religious quality.

Attempts should be made to discover motives, and purposes, and ideals, and notions of right and wrong, and of other social relations, by observing the total reactions of a child to whole situations.

The two principles so far mentioned—to regard acts as responses to situations, and to note, if possible, the relation of the acts to purposes and values—are concerned with the methods of observing isolated acts. The accumulation of facts of this character would be of great value for certain purposes; but it would be of only slight use for precise description of the lines and periods of growth, unless checked by a study of the growth of individual children. We might get what seemed to be strata in religious development, each level or age representing the type of religious life characteristic of the children of that age who had been studied. But like many standards so discovered these strata are not types to which all should be made to conform. Rather, do they form a scale by which the individual's relative attainment is measured. The only way to find out whether the attainment so measured is what should be expected or not is to discover rates of growth and standards of progress from one point of development to another. Given such and such a degree of skill, how long should it take to acquire such another degree of skill? Or in view of this child's previous training in religion, what ought we to try to accomplish with him during this Sunday school year?

An approach to the solution of this difficult problem of individual rates of growth will be made if we can plan our observations of religious reactions to cover definite periods of time. We will describe what a child does in a given situation in November, and then find out what he does in a similar situation in April, and compare the two reactions, not forgetting to indicate the influences that

have been brought to bear upon him in between these dates. In my book, "Worship in the Sunday School," I have described a very simple investigation of this type. Certain ideas and attitudes of children in the Union School of Religion were studied before the beginning of a six-week experiment in worship, and again at the close. The difference represented the amount of growth which took place during this period under the influence of the experiment described.

We are now carrying on in the same school an investigation of children's prayers. To illustrate the method of procedure I will quote the questions which are being made the basis of the study from the eighth grade up.

### SUGGESTIONS FOR TEACHERS

Two lines of evidence are sought: (1) On change in capacity for prayer; and (2) On effects of praying which extend beyond the moment of prayer. It is therefore essential to record observations both now, and at the end of the season. Accuracy of conclusions requires that, as far as possible, individual records of pupils be kept.

#### I. CAPACITY FOR PRAYER.

##### A. *The Pupils' Ideas of Prayer.*

- (1) What do the pupils think about prayer? (e. g., ask: "Why do we pray?" "What is it to pray?" etc.)
- (2) What instruction in the meaning of prayer have you given since your first observations?

##### B. *The Pupils' Practice of Prayer.*

###### 1. *Informal Prayer.*

- (3) Which pupils lead in prayer?
- (4) Do they volunteer, or do you call on them? If the latter, do you give notice ahead?
- (5) Are prepared prayers read, or said by heart, or given freely?
- (6) Compare if possible prayers of same pupil when (1) volunteered, (2) called for without notice, and (3) requested in advance.
- (7) What do they pray about? What is the scope of prayer and the attitude expressed?
- (8) What influences the subject matter?
- (9) What is the usual length of a prayer?
- (10) Describe the class "atmosphere" in prayer.

###### 2. *Formal Prayer.*

- (11) Describe how forms are made or selected.
- (12) Give forms used this year.
- (13) How were they used?

###### 3. *Silent Prayer.*

- (14) Describe how you have used silent prayer in class.

###### 4. *Private Prayer.*

- (15) Which pupils pray daily? (Names.)
- (16) Which use forms? (Names and forms.)
- (17) If forms are not used, what do they pray about?
- (18) What forms and what topics have you suggested? To whom? By whom were they used?

##### C. *The Pupils' Appreciation of Prayer.*

- (19) Describe such external matters as posture, facial expression, tone of voice, unsolicited comments, etc.

## II. THE EXTENDED EFFECTS OF PRAYER.

A. *Informal Prayer.*

- (20) What are the observed effects of prayer?
- a. On the one who prays? e. g., manner, work, conduct mentioned in the prayer or associated with the prayer in the pupil's mind. Is there any evidence of change due to the fact of prayer?
  - b. On the rest of the group?

B. *Formal Prayer.*

- (21) Compare the social effects of forms:
- a. Made by the pupils.
  - b. Selected by the pupils.
  - c. Provided for the pupils.
- (22) Compare the social effects (effects on the group) of formal and informal prayer.
- (23) Can you trace any changes in conduct or attitude to the prayer life of the pupil as participated in when alone, in the class, or in the chapel service?

In the case of the younger children, the parents were asked to coöperate, and this brief set of questions was prepared to aid them:

Parents and teachers are working together to assist the children in their religious growth. One aspect of the religious life is prayer. In order better to help the children to develop a natural and helpful prayer life, we need to know what is now being done at home. It was therefore suggested at the last parents' meeting that some questions might be submitted to the parents, with a view to securing adequate information as the basis of further effort.

Please answer these questions, using this sheet, and returning it as soon as possible to the Principal, the Union School of Religion, Broadway at 120th Street. (Note: These questions were distributed over two sides of a sheet.)

1. Child's name. Grade.
2. Does he say his prayers every day? Morning? Night?
3. Does he use a form? If so, give the form here.
4. If not, give a specimen prayer, or tell what he prays about.
5. What questions has he asked about prayer?
6. What remarks has he made about it?
7. What has he wanted to do, or not to do, in respect to his prayers?
8. How is the moment of prayer prepared for?
9. Are topics for prayer suggested? If so, what topics?
10. Do you explain prayer to him? If so, what do you tell him?
11. Does the mother assist when the child says his prayers? Or the father?
12. What effects in conduct or attitude do you know to have resulted from the child's prayers? Give an example.
13. Does the child participate in family prayers? If so, how?
14. In saying grace at table? If so, how?
15. Remarks:

The same sort of correlated observations should be made in a great many different matters.

And so we have the third principle of this study: To observe the reactions of a child to similar situations *at different times*. The recording of the date, the age, and sex of the child, and a full description for each occasion, is essential.

These principles probably represent as complete a method of observation as it will be possible to put into general practice. Individuals here and there, who have expert training and special interests, can no doubt be enlisted for the study of special problems.

Our final task is a proposal for a scheme by which such observations can be accumulated and interpreted.

It will be seen at once that, if each teacher or parent is left entirely to himself as to what he shall observe and how he shall record the results of his study, the data will be so heterogeneous as to defy classification. And yet, if the time could be found to go over such material, it would probably yield more valuable information than observations previously classified by means of sets of questions. The great advantages of this question method, however, are first, that it limits the scope of observations and converges attention on a few problems; and second, that it is a constant reminder, to the teacher or parent, that the observing must be done. The result is a large body of data, dealing with a small number of problems, and already partially classified.

In order to systematize the work it would be necessary for a committee to draw up a set of questions on specified topics; have them printed together with full instructions as to how to proceed; distribute these among as many persons as may be willing and able to work on the matter; provide for the return of the sheets as soon as filled out; classify, and tabulate, and interpret the recorded facts. This is not a task for a day nor a month. It would probably take a year to prepare for such an investigation, another year to collect the facts, and another year to build them into any sort of a scientific structure. But it should be done and it can be done. Let us hope that it will be done. And may I add, that even if the reports should never be returned or collected, nevertheless, the effort to start an investigation of this kind would bear universally valuable fruits in the scientific attitudes developed in individual teachers and parents.

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## THE EMPLOYING CHURCH AND THE TRAINING OF ITS PROFESSIONAL MINISTERS

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There were 218,000 ordained ministers in the United States in 1910, and a multitude which no man has yet numbered of other professional servants of the churches. One might safely guess at at least 35,000 of them, making upward of one quarter of a million in all who live by the gospel. At a rough estimate, from fifty to seventy-five thousand million dollars are paid to them in direct salaries.



For the most part, the employers of these ministers are not organized. They consist of the individual churches. In the more highly centralized communions, however, and especially in the mission boards, there has come to be an employing consciousness and well defined attitude toward candidates, with certain rough standards of efficiency based partly on preparation.

As affecting the churches' employees, the outstanding factors are three: First, the relative shortage of labor supply for the Christian vocations. Second, their increased variety and consequent specialization. Third, their diminished pay, relative to the standard of living, coupled with no corresponding increase of social esteem.

#### I. THE INCREASINGLY INADEQUATE SUPPLY OF ACCEPTABLE CANDIDATES

Without accepting absolutely any of the figures currently used to prove it, the fact is undisputable that it is harder to get enough satisfactory Christian workers than it used to be. The ratio between the ordained clergy and the number of churches is shown by the census figures to have remained stationary. The number of theological students, meanwhile, has absolutely decreased to an alarming extent. In the theological seminary which the writer attended some twenty years ago the class of twenty or thirty were virtually all college men. This year's graduating class of twenty-eight has but four college graduates in it. The ministry of those denominations which have historically been most insistent upon full educational preparation is now diluted by multitudes of short course or no-course-at-all men.

Under such circumstances any straw of professional training must be eagerly caught at. Hence the Christian worker's training schools. The psychology of the training schools in its most typical expressions, seems to imply the conviction that the significant content of the Christian message, with such command of it as makes one competent for leadership, may be acquired by people of grammar or high school education, by means of two or three years of study, devoting on the average one half to two thirds less time than that given in theological seminaries to similar study, after four or eight more years of preliminary education.

As to the attitude of the employing church toward candidates so prepared, there can be no question. They are employed in

considerable numbers but under protest. The boards, at least, regard them essentially as emergency material. The attitude of the foreign boards may be ascertained from their recruiting agencies, that is, the Student Volunteer Movement or the Board of Missionary Preparation; or by studying the application blanks of the most influential boards. For the home fields one may ask, as the author did, a representative interdenominational group of secretaries how they like training school candidates. Generalizing their replies, it would be safe to say that, except for a very limited range of minor missionary positions, the use of such material is regarded as a lowering of historic standards.

Of course these standards are already lowered, and not by the fault of the training schools. This attitude does not therefore diminish the board's appreciation of the training schools so far as something better is not in sight. But in view of the profound dissatisfaction with their product it seems imperative to look in all directions for some better way.

As representing the employing church confronted with a serious shortage of labor, I want to urge that the most natural quarter toward which to look for relief is the Christian college. Here traditionally the church expects to find those who will afterward study for the ministry, and from this source the bulk of our teaching missionaries have always come. The atmosphere of the colleges is at present non-vocational. On that side of preparation, however, which concerns the content of the Christian worker's message, which gives him adequate comprehension of and motive for his task, the college is hourly becoming more available for the training of professional Christian workers. Stripped of theological verbiage, the traditional disciplines by which the theological schools thought to give preparation to preachers were history and interpretation of the Bible; study of systematized Christian thought; the history of the social influence of the church, with some courses in the application of Christianity, narrowly conceived. It was assumed that the clergy alone would be vitally interested in such matters.

Now this essential miracle has befallen the world, namely, that Christianity is recognized as an essential function of life in such degree that the working grasp of it, which was formerly the exclusive prerogative of the clergy, has become common to all adequate culture. Specifically very much of the old substance of theological discipline has been brought down into the college curriculum. Not precisely in its ancient form, of course, and

fortunately so; but an even more vital relation just because it is not now isolated from the rest of human knowledge.

A proper election of courses already offered in the better colleges constitutes a recognized foundation for the study of theology which cuts a year from the curriculum of the best seminaries.

Beyond these, there are voluntary courses especially in the Bible and missions, conducted under Y. M. C. A. auspices, but with increased scholastic thoroughness and dignity. It is an open secret that the Y. M. C. A. has had to mend its ways decidedly in these respects. Its announcements now stress the fact of the scholarly competence of those who conduct its classes, stating that they are usually professors of standing in their respective communities, whose instruction in voluntary classes might well be the equivalent of that in the regular curriculum.

It is not too much to say that within the present college courses of the better institutions, by suitable election, it is now possible to get, in the essentials of the Christian message and its application, far better training than in most of the old-time and in many of the present old-line seminaries.

The situation clearly compels the employing church to consider whether on the side of the Christian message, such training is not greatly to be preferred to the diluted traditional curricula of the training schools; and in so characterizing their curricula one but translates the claims of their catalogues.

## II. INCREASING VARIETY AND SPECIALIZATION

On the side of technique as well as of content, some little approach to the training of Christian workers has been made by the colleges. A small college of the first rank, for example, advertises "groups emphasizing engineering, architecture, agriculture and forestry, medicine, law, ministry, service on the foreign field, educational hygiene, physical education, music, art, civic and public affairs." In each of these lines it proposes to cut a year from the traditional professional course. Its "pre-professional" election not only indicates the professional point of view but begins the acquirement of professional skill. Many of the colleges provide limited courses for mission and social settlement service in connection with sociological courses under expert supervision.

Yet all this is overbalanced, from the viewpoint of technical preparation, by the horde of new variations of the Christian

callings which the day has brought forth. These record the adaptive responses of the American church to her task in an age of rapid and disturbing social demand and differentiation.

Consider, for example, a range of opportunities in which a certain training school finds the warrant for its existence, namely, for "Bible teachers, evangelical workers, city missionaries, institutional church workers, missionaries to immigrants, miners and factory populations, missionaries to the Negroes, deaconesses, kindergarten teachers, charity workers, trained nurses, Sunday school leaders, church musicians, and foreign missionaries."

A representative board, engaged largely in education, employed recently 507 missionaries classified as follows:

Presidents and Principals.....	38
Professors, Collegiate and Professional.....	26
High School Instructors.....	115
Grade Teachers.....	164
Girls' Industries.....	41
Mechanical Industries.....	26
Agricultural Instructors.....	9
Music Teachers.....	38
Commercial Instructors.....	4
Matrons, Preceptresses, etc.....	49
Treasurers and Clerks.....	19
	529
Individuals Counted in Two Positions.....	22
Total.....	507

It is easy to enumerate thirty or forty kinds of religious and missionary "jobs" which constitute the Christian vocations of the American church to-day. Of course, on the technical side, such variety can be found nowhere except in those places where everything is taught, namely, the universities. In not to exceed one half dozen centers in America working relations between theological seminaries and universities are actual or possible, such as might really train the range of professional religious workers now laboring under the auspices of the church. Nothing forbids the three or four better training schools from making university alliances in such centers, and indeed, beginnings have been made. These centers can, and will train the few most highly paid experts in some, and ultimately most of these callings; but they cannot keep full the ranks of the present quarter million, which will soon be the half million, of America's Christian ministers.

Must not the university, apart from the theological seminary, be looked to for the training of the majority? Of course, not apart from the church. State-supported though it is, the univer-

sity shares with the Christian colleges the attitude which makes the Christian approach to life essential for general culture. Including, as it does, all the interests of the world, it cannot omit the interest of the world in Christ. The university, too, offers the equivalent of the traditional bases of theological training, in its many courses in history, literature, social studies, and philosophy. Doubtless many a teacher in these studies is agnostic or dilettante, but the American spirit, which takes Christianity reverently and seriously, on the whole dominates the university. What has been said above, both as to the grade and dignity of voluntary Y. M. C. A. study courses, applies pre-eminently to the universities, and in a few, deliberated courses in Biblical history and teaching are regularly given.

The churches have newly undertaken the spiritual conquest of the universities through denominational adjunct foundations, guild houses, and student pastorates. Their efforts hitherto have been characterized by experimental uncertainty and debate as to their exact mission and field. Their aim in the university still needs defining. I submit that their approach to it will be most pointed and effective if it is made the consciously vocational approach. Neither culture nor Christianity is the gift of the churches to the university; for it already has both, though its Christianity needs emphasis. The church's real contribution to it is in the field of practice. Specifically, its primary opportunity is to guide the Christian youth's election of studies in deliberate preparation for the Christian callings.

This vocational election of studies both in the college and university must probably be supplemented by one year's intensive technical specialization. A denominational college of two or three hundred students, or a state university in which a given denomination has two or three hundred students already served through the guild house and the college pastor, could well offer such an additional year, and at much less cost than that of operating a training school. And it would reach a far higher grade of possible ministers and missionaries.

This one year of work beyond the elective college course should constitute a standard type of training for the Christian callings, including the ordained ministry. The employing church should make schedules of studies from the courses, showing how far each now lead toward the forty or so distinct jobs which paid Christian service has to offer. It should specify the conditions under which one completing such elective courses would receive

a certificate or degree, or far more significantly, the conditions under which he should receive the probable commission of the church for actual service. This adjustment, and it is largely an adjustment of existing forces and resources, would, I am persuaded, provide for a majority of recruits needed to fill the ranks of the quarter million of the church's servants for the next twenty-five years.

### III. WILL THE EMPLOYING CHURCH PAY FOR SUCH QUANTITY AND QUALITY OF PREPARATION?

The question of pay is just as fundamental in Christian service as is the question of devotion. Those who live by the gospel will not get away from the economic aspects of their callings and they ought not to. Training school quality has been offered the church because the church has wanted to pay training school prices. The only remedy is to pay better prices.

The average salary of the ordained ministers of the American churches is understated in statistics and generally misinterpreted. Many communions do not expect to pay their ministers a living wage. It is part of their theory of religious life that the ministry should eat bread from the pay of some other calling, as Paul did by tent-making. Of the quarter million ministers a very large number are farmers, whose meagre pay cuts down the census average. The pay of the average minister has been that of the partially educated and unskilled classes, as economically speaking, it ought to have been; or about that of the male teacher of the common school. The other Christian vocations have not been able to rise far above this level. In other words, they appeal in the majority of cases to people of not more than high school education.

Is there any remedy for this condition? The specific contribution of this paper is the suggestion of a possible remedy through the combination of employers. Missionary boards are now highly organized for interdenominational work. Let the co-operating boards, in harmony with the ecclesiastical authorities, so far as possible, agree on standard courses of preparation for all the Christian vocations. Let the standard frankly abandon the old traditions which are in disuse; but let it still radically improve on the current practice in the employment of imperfectly prepared workers. Let boards unite to utilize and supplement the college and university, as the church has always done, and as it ought to with new precision and

fidelity. They will then be in position virtually to dominate the scale of remuneration for the Christian callings, for which they have to recruit from the student population. The church schools already fix the average pay of private high schools in America. In their better paid positions they already attract large numbers of college graduates. Their nearest competitors for this class are the public high schools and philanthropy. A relatively small increase in remuneration would put the church at least in an equal race with these interests, and this would gradually displace almost entirely the present training school product in its service.

What then of the training schools? A few will be able to raise their standard and to become recognized professional schools in their own college or university affiliation. The denominations which are most lacking in the educational tradition will continue indefinitely to use them in their present form. But those which love and trust the Christian college and have the newer social vision of public higher education will be sure to turn to these ampler agencies which so much need for culture's sale as well as vocation's, the vitalizing touch of the conscious Christian spirit.

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## THE COMMON TASK OF THE TRAINING SCHOOL AND THE THEOLOGICAL SEMINARY

### THE VIEWPOINT OF THE TRAINING SCHOOL

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The "common task" is the same that Jesus had in training his twelve young laymen for a ministry of personal and social service. He trained his students to be life givers, life savers, life conservers. They were the light of the world. They were the salt of the earth. Their whole training had reference to life — divine life and human life. Their one aim was to improve human life and their chief method in doing this was to bring the people to understand the divine life and to respond to it.

This is the task of the Training School — to train men and women to work, outside of the pulpit, in this business of saving life, to provide an efficiently trained leadership, other than



preachers, for the work of establishing the Kingdom of God. It is no longer quite correct, however, to say that the Training Schools are schools for laymen. The work of these schools is to train persons for the new profession of religious social service. This new profession is coming to have certain standards, requirements, and ethics in the same sense that the profession of the ministry has. The indefiniteness of the profession is no sort of proof that it does not exist, but rather that it is young and growing. I grant you that it is not quite clear what this youngster is going to become. But he has safely arrived and he has already had several happy birthdays.

It is not quite becoming the older brother, the Theological Seminary, to be jealous. All people love a baby when it doesn't cry. The growing interest in this profession may be explained in part by the attractiveness of childhood. And the scolding so freely given it simply means that the child has energy, is rather boisterous and, like all other children, is somewhat of an iconoclast.

The chief reason, however, for this new profession and the love that it has won is found in the fact that God meant for a baby to appear in the family of professions about this time in order that it might grow up to render a large service in helping to establish the Kingdom of God on earth.

This child evidently had two parents. One was religion and the other was social service. This young profession has inherited the traits of both parents. He is intensely religious and yet equally devoted to social welfare. At times he seems to be pre-eminently religious because he shows such great concern for personal salvation. Then again the traits of the other parent appear to predominate because of his enthusiasm for community welfare. The fact is this new profession of religious social service is a child of the times and is needed for the precise work of social salvation that needs to be achieved today.

The gradual growth of this new profession has created the demand for the Training Schools. There are at present more than fifty of these institutions in this country. They are far from agreement in their methods and standards. They range from the cheap, independent, free lance institution, whose chief aim seems to be to make certain of the loaves and fishes, to the endowed, efficient school with high ideals and educational standards that compares favorably with the high-grade professional schools of the best universities.

Roughly speaking, one might group the Training Schools into four classes. First, the undenominational schools that are unrelated to any other institution of high grade; second, the denominational schools; third, the interchurch schools; and fourth, the schools of philanthropy.

The undenominational schools that are entirely independent are, as a rule, very unsatisfactory from an educational viewpoint. There are some exceptions, but most of these schools are supported largely by religious cranks and they might be regarded as educational freaks. Some of them announce in their curricula courses in "Bible numerals," "Full salvation lectures," "Dispensational truth," and one announces with a flare of confidence, "No fanaticism, higher criticism or false teaching done or tolerated." A study of the actual work of some of these schools would soon convince one that their primary object is not to train men and women for leadership in the task of establishing a universal brotherhood on earth, but rather to promote the interest of a sect or to become the propagandists of a set of strange doctrines. They have not yet been lifted out of the mediæval conceptions of eschatology and of a brutal view of atonement and of a savage's belief in prayer. The chief need of these training schools is to be cosmopolitanized, to think and work in terms of humanity and a world-wide service.

The denominational schools constitute the largest class of all. Thirty of these schools have property and endowment worth slightly over two millions of dollars and they have more than twelve hundred students. Less than five per cent are men students and few men are in the faculties. The educational standards differ widely. A number of the schools are well equipped, well officered, have competent faculties and are rendering an efficient educational service.

The most serious defect in the denominational schools is a lack of intellectual freedom. In some this denominational restraint is pronounced and practically makes scientific work impossible; in others the denominational influences are brought to bear with such a subtle refinement that many students might interpret it as expressions of denominational loyalty and therefore glory in it. A few of the schools are practically free from denominational control while they still claim denominational support. In these there is the nearest approach to educational freedom.

In the third class are the interchurch training schools. These

include the Training Schools of the Young Men's Christian Association and of the Young Women's Christian Association, and other schools that are entirely independent of denominational control and yet aim to serve the interests of all evangelical churches. In these schools more than fifty per cent of the students are men. A large per cent of the teachers are men and there is great freedom in the educational work. The religious life of the students is safeguarded and fostered with quite as much diligence as in the strictly denominational schools. The interchurch schools seem to be growing in favor with the Christian public.

In the schools of philanthropy, the fourth class, there is absolutely no denominational restraint or influence brought to bear. Here denominationalism disappears entirely. Students and teachers enter and work without regard to differences of religion. In these schools the scientific spirit rules supreme. The inductive method, the historic method and absolute loyalty to truth without reference to one's religious relations are marked characteristics of the schools of philanthropy. While absolutely non-sectarian, they are not irreligious. On the contrary, the religious spirit is quite pronounced in these schools. However, there is little direct effort made to foster the religious life of the students. All of these schools are affiliated with large universities.

After this review of the training schools, I desire to raise a question which I will not attempt to answer. Does the strictly denominational training school really promote the establishment of democratic ideals or does it tend to retard the progress of universal brotherhood? We speak of our educational system in this country. We have no educational system. We have at best only a system of schools. In a democracy like ours, the school system is absolutely essential. The public school is the very heart of our democracy. There the children of all classes and creeds and races meet and work and learn the essential lesson of brotherhood. That is the one absolutely indispensable lesson that they do learn in the public school.

But what happens when these students leave the high school? Some go to state universities, which are less democratic, some go to denominational colleges, which are still less democratic, and a few go to denominational training schools where democracy often breaks down. The denominational training school is a class school. Whatever we may say about it, the effect is a narrowing process; it inevitably contracts the students' sym-

pathies and interests. A religious school engaged in the training of religious leaders becomes about the most undemocratic institution imaginable when its teachers and students are limited to one denomination and to one race. It is an ideal place for but one thing — to develop race and religious snobbishness. I should like to hold up this question at the door of every denominational training school in this country: Whom do you serve — a sect, a denomination, a race? Do you hinder or promote democracy? Are you working for a class that in turn serves you or have you learned the Christian lesson of dying in order to live through others, of sacrificing yourself for a worldwide brotherhood?

I have raised this question because in the light of it I want to look a little further ahead. What about the theological seminary? In the division of this common task of training leaders for the Kingdom of God, would it be wise to have the training schools conducted on interdenominational lines because their students are laymen and to have the theological seminaries conducted on denominational lines because their students are preachers? We seem to have taken it for granted that the theological seminaries should be denominational and less democratic than the high school. The Protestants criticise the Roman Catholics sometimes for the parochial schools, because they are undemocratic, and yet the parochial school is a democratic paradise compared with a denominational theological seminary. The process of detaching a young preacher from society and keeping him segregated for three years in association with men of his own race and of his own church and of his own profession is the most undemocratic thing in America. If that process does not unfit a man for leadership in a democracy, it certainly does not qualify him for it.

I, therefore, raise the further question as to how it is possible for us ever to avoid the present confusion so long as training schools and theological seminaries continue to work on sectarian and denominational lines. If both were thoroughly democratized and organized on an interchurch basis, then we might hope to have a clear-cut division of this task, which would be for the training schools to train the laymen for religious and social work and the theological seminaries to train the preachers for the ministry. Assuming, therefore, that it is up to the theological seminaries and the training schools to provide an efficient religious leadership in this country — the seminaries to supply the preachers

and the training schools to furnish the laymen — to what extent may we reasonably expect them to do the work?

They have not been conspicuously successful in the past. It is a strange fact that the three denominations having the largest numerical growth during the last decade, were those that had the fewest number of men trained in theological seminaries. The denominations that can boast of the most scholarly theological seminaries and of the largest number of ministers trained in these seminaries can not prove that their trained ministry has actually been more efficient in building up their denominations numerically. But the denominations that have had the largest growth in membership can not prove that their success was due to the ignorance and lack of training of their ministry. The statistics published in 1910 on the growth of denominations were a little disconcerting to the friends of the theological seminaries. But I insist that those statistics do not spell a single word for the seminaries. The remarkable growth of the Methodist, Baptist, and Disciples churches was in spite of an untrained ministry. If their entire ministry had been thoroughly trained and if these denominations had not diminished in another kind of power, they might have been many times more successful.

It is that other power that I am in search of and that means victory in any denomination, whether the ministry be trained or not. It is the spirit of democracy, an irresistible enthusiasm for humanity as humanity. The most successful churches win by a strange lack of denominational loyalty. They have learned the lesson of Jesus, to gain their life by losing it. They go outside of the church lines in order to reach the people — chiefly the poor, neglected people who can be of least service to any church. The dynamic that drives these churches outside of themselves to the masses is the spirit of democracy. It is the same spirit with other manifestations that is to-day revolutionizing nations politically.

This brings me to the point that I want to emphasize with all my might. When we talk of standardizing our theological seminaries and training schools, we usually think at once of the curricula. And surely it is high time we were giving more attention to the curricula. But the chief trouble in these schools is something far more fundamental. The weakest place in these schools is in the spirit of the schools themselves.

Many of the theological seminaries and training schools are

utterly undemocratic in their spirit. The process of training men in segregated institutions tends to destroy enthusiasm for humanity. Every law of psychology is against it. Men are hearing lectures from day to day that kindle their zeal for service to their fellows. There is little opportunity for giving expression to this good impulse in some form of actual ministry. The fire burns out in the souls of the students. The next day that fire is harder to kindle. This process goes on for three years until the students are graduated for having completed successfully the assigned studies in a curriculum. But they have failed utterly in the one absolutely essential in a successful religious leader — namely, a passion for humanity. They have been kept out of touch with humanity. They have become less capable of responding to human needs. They have graduated in one sense, but failed to develop the essential democratic spirit,— the passion for service, the enthusiasm that transforms peasants and fishermen into apostles.

So in our efforts to make the theological seminaries and training schools really efficient in the common task of training religious leaders, I should urge that in the standardization provision be made for fostering the democratic spirit and developing the responsiveness of students to human needs.

One method by which this result can be secured is to reorganize the seminaries and training schools into interchurch institutions instead of persisting in the effort to maintain strictly denominational schools. The reasons that made denominational schools necessary a few generations ago no longer exist. To perpetuate these institutions with all their denominational limitations and restrictions is to ignore evidences of Providence and try to pull the load up hill with the brakes on. With the strong trend toward church unity and with the call from every quarter for co-operation in matters of religious effort, surely the schools that are set for the training of a Christian leadership for our day, will not so emphasize denominationalism as to unfit men to work in harmony with the spirit of our age.

Then there is always a fearful temptation staring the denominational school in the face; namely, the temptation to sacrifice truth on the altar of sectarian favor. Some denominational schools have recently yielded to this temptation and joined the ranks of the educational backsliders. If the denominational authorities stand for the historical method of Bible study these schools adopt that method; but if the denomination favors the



traditional or some other method, then the training school trims its sails accordingly. Those schools are time servers. They prefer prosperity to truth; they seek the favor of a denomination rather than the favor of God. They are utterly unworthy of the name school and are a disgrace to the educational profession. How can the democratic spirit live in such schools? The very atmosphere is poison to the honest mind. Such schools may succeed in developing intellectual slaves; but their students are doomed from the day of graduation to incur the contempt of straight-thinking men everywhere. I am glad to say that the evidence seems to indicate that this tribe is slowly but surely dying out.

My second recommendation would be that every theological seminary and training school have as an essential part of its equipment, a religious and social clinic. Just as no school of this kind would for a moment undertake to work without a library, so every such institution should assume as a matter of course that leadership can not be developed without practice in a social clinic. Every medical college in the American Medical Association is required to have a clinic with at least one hundred beds. If a hospital clinic is needed to train medical students, a social clinic is necessary to properly train religious and social leaders. A large part of the time of such students in residence should be spent in close contact with the common people in the actual work of social ministry. In the social clinic — preferably a large hall or church with facilities for a great variety of religious and social activities — students immediately put into practice what they learn in the class room. The impulse to respond to human needs should be given full play and even stimulated and applied at once to practical human service. In this way the spirit of democracy would grow with scholarship, the association with all kinds of people with differing ideas in and out of the class room would cosmopolitanize the students before graduation; the daily vital handling of human needs and the constant expression of their love in forms of helpfulness would keep the students' impulses normal and strong; and their prayer life would become deep-rooted by the stress and storm of daily living, while their compassion for humanity as humanity would gain power with maturing wisdom.

For such a method we have the noble precedent of the world's peerless Schoolmaster, whose lectures on theology and sociology were usually given in the presence of the waiting, distressed



multitude. At the end of every lecture, the students were directed at once to turn to ministering to the hungry, the sick, the bereaved and the sinful. The apostle of love tells us of another marvelous fact in this school of Jesus. The Jews could not understand how the Master and his students got their learning when, as their critics said, "They have never studied." Jesus explained a most essential thing for educators to remember when he said: "If any one has the will to do God's will, he will find out whether my teaching is from God." Theology was being taught in the schools of Jerusalem while Jesus worked miracles of education in the streets.

We must recognize as educators that God is not so much in the detached school house but in the heart of suffering humanity. If we would hear God's voice, we must go out there in the streets among the masses and begin doing God's will through us for them and then only can we ever learn the most wonderful lessons that are ever imparted to religious leadership.

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## THE DEPARTMENTAL GRADED LESSONS

JOHN T. FARIS, D. D.

*Editor of the Presbyterian Board of Publication*

On January 1, 1915, a group of six denominations — the Presbyterian Church, U. S. A., the Presbyterian Church, U. S., the United Presbyterian Church, the Canadian Presbyterian Church, the Reformed Church in America, and the Reformed Church in the United States — offered to their Sunday schools Departmental Graded Lessons, prepared on the outlines of the International Closely Graded Lessons, slightly adapted.

These lessons were offered especially to meet the needs of the little Sunday schools, with enrollment of fifty members, more or less, which recognize that the closely graded lessons are very desirable, because of their fine adaptation to the pupil, yet are prevented from adopting them by this very characteristic. The fine adaptation of the lesson material demands close grading of the pupils in the various departments and this close grading cannot be secured in a little school where the pupils and teachers are few in number and the building equipment is quite meager. The department, not the class, is the unit of division in such a school. Usually, there are five or six classes, the number depending upon the number of pupils and available teachers. In

each class there are two or three, possibly four grades of pupils. If it were possible to teach three or four different lessons in the same class at the same time, the closely graded lessons would be as successfully used in the small school as in the large school. But such a plan is ordinarily impossible, so the workers in many schools have delayed introducing the lessons. They plead the following circumstances:

1. Too few pupils and teachers, to have first and second year beginners classes; first, second and third year primary classes; and first, second, third and fourth year junior classes.

2. Even when there are enough pupils to form the various classes, and the required number of teachers for the classes, there is still the problem of securing other persons to act as substitute teachers at any time of enforced absence on the part of the regular teacher.

3. The lack of proper building equipment, making it impossible to separate so many departments and classes.

4. The failure of many teachers to understand that the closely graded courses for each grade begin the first Sunday in October and not the first Sunday in January, as do the uniform lessons. The lack of this knowledge leads to the introduction of the lessons at the wrong time of the year.

5. The greater initial expense compared with the cost of the material used in teaching the uniform lessons. Many a single worker in a small school is convinced of the need for this greater expense but he or she is unable to persuade the pastor, superintendent, or other teachers that it is necessary for the proper Christian education of the young.

6. The confusion which very often occurs at the time of promotion, after having used the present primary and junior courses in rotation as some small schools are now doing. The teacher using the lessons in rotation has had to adapt them almost as much as the former uniform lessons, so that at the end of three or four years she is not quite sure as to what has and what has not been taught. This state of affairs, in connection with the fact that no outline of a basis of promotion has been given, leads to the confusion.

In the new Departmental Lessons, prepared to meet this objection, there will be a two years' beginners course, a three years' primary course, and a three years' junior course. Each of these courses will be used in rotation, as in the beginners course of the closely graded series. This necessitates the formation of but three classes, for three grades, with three teachers and three assistant

teachers to act as substitutes during the absence of the regular teacher.

The preparation of the beginners material presents no new problem, since it was planned from the beginning to use the two years' lessons in rotation.

The writer of the Primary Lessons, who has had years of successful experience with children of this age and their teachers, has in mind the child of seven, the middle year of the period, in preparing the lessons for each year of the course. Experience has shown that it is possible to use material prepared in this way, with success.

The writer of the Junior Lessons, who has had experience as varied as the writer of the Primary Lessons, keeps in mind the child of ten in the preparation of each year's lessons in the middle year of the three year Junior period advocated by many educators. (See Report of the Committee on Sunday School Nomenclature, RELIGIOUS EDUCATION, April, 1915).

The lessons are dated and are published in quarterly form, as are the helps on the International Uniform Lessons. Thus there is no confusion as to the day on which a certain lesson is to be taught. In this way it is always possible to arrange in advance the Easter lesson and the lessons before and after.

The departmental helps are to be used once only. Two years later, or three years later, as the case may be, when the lessons are to be used again, they will be revised. The advantage of this arrangement has been proved in the case of the uniform quarterlies. It will always be possible to take advantage of fresh knowledge and new developments.

Since the lessons are to be revised when used a second time, it is possible to enter them for mail distribution at second class rates. Then the expense to the school is materially reduced, for subscription prices are kept at a minimum.

Various adjustments have been or will be necessary. For instance, since the lessons were introduced for use beginning January 1, 1915, the material presented began with Lesson 14 of the first year, in each course. Thus confusion was avoided. It is now quite possible for teachers from schools using Closely Graded Lessons to mingle in Graded Unions with teachers from schools where the Departmental Lessons are used. Promotion Day may be October 1, or January 1, at the pleasure of the school; there is nothing in the quarterly to indicate that one date is preferred to the other.

Another adjustment may have to be made at the close of 1917, when the lessons for the present fourth year Junior course are due. It may be, however, that before that date the judgment of many workers, as indicated in the article to which reference has already been made, will have been justified by the transfer of the twelve-year-old child to the Intermediate Department. If not, it will be a simple matter to adjust the lessons.

During the months since the introduction of the new lessons, letters from many workers have indicated their delight with the new arrangement. In addition to the small schools which were specially in mind when the lessons were planned, many large schools are using them with satisfaction.

While it is impossible just now to state how many schools are using the Departmental Lessons, it is probably safe to say that at least fifty thousand departments in the United States and Canada, have found them helpful.

## **The Next Convention**

The next general convention of The Religious Education Association will be held the second week of March, 1916, probably March 8 to 11. The topic will be:

### **The Correlation of Religious Education in Home, Church, and School**

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Members will receive programs and further advance information; others may receive the same on request to the office of

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